

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. III.—NO. 5.

NEW YORK, THURSDAY, FEBRUARY 4, 1869.

WHOLE NO. 57.

The Revolution.

PUBLISHED WEEKLY, \$2 A YEAR.

NEW YORK CITY SUBSCRIPTIONS, \$2.50.

ELIZABETH CADY STANTON, } Editors.
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PETITION FOR EQUAL SUFFRAGE.

[Every person receiving a copy of this petition is earnestly desired to put it in immediate and thorough circulation for signatures, and return it signed, to the office of the Woman's Suffrage Association of America, 37 Park Row, Room 20, New York.]

To the Senate and House of Representatives, in Congress Assembled:

The undersigned citizens of the State of — earnestly but respectfully request, that in any change or amendment of the Constitution you may propose, to extend or regulate Suffrage, there shall be no distinction made between men and women.

NAMES.

NAMES.

EDITORIAL CORRESPONDENCE.

WASHINGTON, January 22d, 1869.

DEAR REVOLUTION: We hear good accounts from all quarters of the effect of the Woman's National Suffrage Convention in Washington. From the numbers who called upon us, the courtesy of our rulers, the marked attentions paid us in society, and the many enthusiastic letters we daily receive, we are led to believe that Woman's Suffrage is becoming very popular.

As both the Editor and Proprietor of THE REVOLUTION are in the sear and yellow leaf, the many attentions and compliments showered upon us are of course from no personal considerations, but so many tributes of respect to the ideas we represent; as such we gratefully accept all that comes to us, and thank our hosts of friends for the words of good cheer we received in Washington. As we have never been cast down with scorn and ridicule we shall never be puffed up with praise and admiration. In the future, as the past, the motto of the good Abbe de Lemnais shall be ours, "Let the weak and the weak of humanity be everything to us, their praise and their blame of no effect." In conversation with some of the members we found them quite jealous of the attentions Mr. Pomeroy was receiving from the women of the nation. This will never do, to be sowing seeds of discord where fraternal love should abound, and we hope the women of the several states will send their petitions to their own members. As Mr. Pomeroy has enough piled up in his committee room to keep him busy all winter, we advise him to distribute them among all the gentle gentlemen who would feel honored in presenting them. Then, too, there is much wisdom in the remarks made by the Hon. Roscoe Conkling, when he presented a woman's petition, on the danger of granting Mr. Pomeroy a monopoly of such privileges, lest he should grow lukewarm in the cause. True, we have looked in vain for any burst of eloquence from the Kansas gentleman, thus far, in the Senate, but it may be that he cannot find words to express the depth of his sympathy for oppressed

womanhood, hence the silent eloquence of action alone in behalf of the fair petitioners.

One gentleman remarked, "Why do you push Pomeroy forward in your movement? Julian is altogether the most reliable man." We replied, we always push those who come forward. We should have been very glad if Boutwell or Brooks, Wade or Wilson, Harlan or Henderson, Julian or Jenckes had had the courage to come to our platform, but as Mr. Pomeroy was the only member of Congress who did come, he stands before the public as our champion in Washington.

These politicians are all alike. No doubt there are many men in both Houses as earnest on this question as Mr. Pomeroy, who are silent on personal considerations, while he is active for the same reason. In Kansas, Woman's Suffrage is a popular question, hence it is safe for Senators from that state, looking to a reelection, to advocate it, and when the women of the several states are as wide awake as in Kansas, the members of Congress will vie with each other to do them honor.

We chanced to lunch one day in Downing's saloon with the Hon. Sidney Clark and Gen. McMillan of Kansas, both strongly opposed to the land swindle; the former has just made an able speech on that question. Mr. Clark is a tall, fine-looking man, and bears so striking a resemblance to the editor of the Independent that he is often accosted for him. The subject of discussion over Mr. Downing's fine oysters was Woman's Suffrage. Although Mr. Clark rather gave us the cold shoulder in the Kansas campaign, he promises to atone for his error by renewed ardor when the proposition is again submitted.

Miss Anthony called on Senator Harlan, chairman of the District committee, who readily granted us a hearing, which was had on Wednesday, the 26th. Mr. H. being friendly to the idea, we shall look to him to report a bill favorable to Woman's Suffrage in the District.

Senator Harlan has one of the most refined, spiritual faces in the Senate. We intended to have asked him for his likeness, but we forgot it. As we are making up a group of heads, to adorn the office of THE REVOLUTION, of those men who are loyal to our cause, it would be well for all those who wish to be immortal to report themselves as soon as possible. Mr. Lawrence, of Ohio, who was on the committee for investigating the election frauds in New York, said, when he returned, that the greatest fraud he found there was that one half the people were not allowed to vote at all.

Mr. Aiken and Tom Florence, of the Sunday Gazette, were deeply interested listeners throughout our Convention. On being introduced to Mr. Florence, we expressed the hope that he would now sharpen his pen and do valiant service for woman and help to atone for all the injustice and ridicule of the press in the past. He promptly pledged himself to defend our ideas valiantly in the future. And he has started

well in writing a glowing editorial in his last paper, and giving two columns to our speech on "Manhood Suffrage."

To Senator Trumbull, who is chairman of the Judiciary committee, all our petitions, amendments, appeals and addresses are referred. We hope he will not sink under such a weight of responsibility, but read everything we send him with a holy unction to the committee, and report favorably to the Senate.

We stopped, while in Washington, with a charming family from the island of St. Croix, a mother and five daughters, without father, brother, or son. From wealth, position, plenty, by a sudden turn in the wheel of fortune, at the death of the father, they were reduced to poverty and self-dependence, but they have nobly met their reverses, and taken up the laboring oar with a courage that defies all hardships.

The mother, speaking of the apathy of many women on the subject of their enfranchisement, remarked, "It is marvellous, that we, living on a little island, should gladly take in all the liberal ideas of the day, while those born on a great continent should be so narrow, bigoted, and insensible to their own true dignity." Talking of the "oak and vine" argument, one of the young girls, with her sparkling black eyes and jetty curls, laughed heartily at "the oaks," "the protectors," and, running through her circle of friends, and counting up all the broken reeds on her fingers, "Ah!" said she, "I would not give a good cup of coffee and a broiled chicken for any man I know." It is with deep emotion we pen treasuries like this. Such fearful indifference to the nobler sex, uttered at the Capitol, where all the manly virtues, intellect and wisdom of the nation are supposed to be assembled, would have appalled us, had we not seen this defiant one, slowly sauntering, by moonlight, the night before "in rapt discourse" with one of the sons of Adam.

Vinnie Ream has, at last, completed her statue of Lincoln, and in the spring she is to go with it to Italy. A friend of Mr. Lincoln, who knew him intimately, and an artist, were present when she unveiled it for us, and all pronounced it a good likeness and admirably executed.

We learned from southern members that the South Carolina delegation will go solid for Woman's Suffrage. It has been a wonder to us that southern white women did not see the necessity of their speedy enfranchisement, as a foreign race are, by the edicts of the republican party, exalted above their heads—made their rulers, judges, jurors and law-givers.

Friday evening, we went to Secretary McCulloch's and Mr. Colfax's receptions. There we saw Mrs. Colfax for the first time; tall, handsome, vigorous. We congratulated her on having won the most popular man in America, whereupon the Vice-President elect smiled and bowed profoundly, and we turned to greet glorious old Ben Wade and his noble wife. There, too, we saw S. F. Carey, with his great head and thoughtful eyes, and talked greenbacks with him, and gold with Woodward. Finance seemed to be the theme on all sides, and we have our fears that the negroes, as well as the women, will be lost sight of, in these discussions about the currency. But this finance is a grave question, and the more we read and think on it, the more we are convinced that the need of money is the root of all evil. On being introduced to Secretary McCulloch, in his hospitable mansion, he expressed himself most happy to make our acquaintance. Miss Anthony, who happened to be in a very facetious frame of

mind, remarked, "Of course, you did not think the strong-minded would leave Washington without besieging the Treasury?" "Ah! Miss Anthony," said the Secretary, smiling, "the Treasury does not suffer so much from the strong-minded as the strong-handed." We met Professor Helyard and Gen. Eaton again, members of that scientific society of gentlemen of which we told our readers, a year ago, who meet once a week to discuss all that is in heaven above, on the earth beneath, and in the waters under the earth, without permitting a single one of Eve's daughters to listen to their wisdom. They have lately discussed the subject of earthquakes, and it was stated, we understand, that after the women began to hold conventions in this country, earthquakes became more frequent, occurring from 1850 in California, simultaneously with these conventions in the several states. The fear of similar occurrences in the District fully accounts for the exclusiveness of these scientific gentlemen.

Professor Hægard discoursed most eloquently on co-operative housekeeping. As we listened to the many good reasons he gave for cooking, washing and ironing on a large scale, we felt the women of the nation might be benefitted ultimately by their weekly cogitations, if not permitted to enjoy the society of the cogitators.

E. C. S.

GRACE GREENWOOD ON THE WASHINGTON SUFFRAGE CONVENTION.

THE following account of the Woman's Suffrage Convention in Washington was sent to the Philadelphia Press by Grace Greenwood:

WASHINGTON, Jan. 21st, 1869.

The proceedings were opened with prayer by Dr. Gray, the Chaplain of the Senate, a man of remarkably liberal spirit. This prayer, however, did not give perfect satisfaction. Going back to the beginning of things, the Doctor unfortunately chanced to take, of the two Mosaic accounts of the creation of man and woman, that one which is least exalting to woman, representing her as built on to a "spare rib" of Adam. Let us hope the reverend gentleman will "overhaul" his Genesis and "take a note."

On the platform was an imposing array of intellect, courage, and noble character. First there was dear, revered Lucretia Mott, her sweet, saintly face cloistered in her Quaker bonnet, her serene and gracious presence, so dignified yet so utterly unpretending, so self-poised yet so gentle, so peaceful yet so powerful, sanctioning and sanctifying the meeting and the movement.

Near her sat her sister, Mrs. Wright, of Auburn, a woman of strong, constant character, and of rare intellectual culture; Mrs. Cady Stanton, a lady of impressive and beautiful appearance, in the rich prime of an active, generous, and healthful life; Miss Susan B. Anthony, looking all she is, a keen, energetic, uncompromising, unconquerable, passionately earnest woman; Clara Barton, whose name is dear to soldiers and blessed in thousands of homes to which the soldiers shall return no more—a brave, benignant looking woman. But I will not indulge in personal descriptions, though Dr. Walker in her emancipated garments, and Eve-like arrangement or disarrangement of hair, is somewhat tempting.

Senator Pomeroy, acting as temporary chairman, called the convention to order. Certain committees were appointed, and the Senator spoke for some twenty or thirty minutes, very

happily and effectively, on the question of Woman's Rights under the constitution—both as originally written and as amended. He argued that all born or naturalized Americans are citizens—that neither sex nor color has anything to do with citizenship rightfully. His reasoning seemed to us, indeed, who are interested, cogent and logical, and his spirit fearless and broad.

Mrs. Stanton spoke on the general question with great force and pithiness. Of all her speakers she seemed to me to have the most weight. Her speeches are models of composition—clear, compact, elegant, and logical. She makes her points with peculiar sharpness and certainty, and there is no denying or dodging her conclusions.

Mrs. Mott followed Mrs. Stanton, and at a later hour spoke again. She cannot speak too often for the good of this or any cause. Her arguments are always gently put forward, but there is great force behind them—the force of reason, and justice, and simple truth. Her wit, too, though it gleams out softly and playfully, illuminates her subject as the keener, sharper light of satire never could illuminate it. She is always reasonable, gracious, and judicious. She never strives for effect, and is too conscientious to be sensational, yet no speaker among the younger women of this movement makes more telling points—no one knows so well every foot of the broad field of argument. In her practised hand every weapon is ready on the instant, whether drawn from the armories of Scripture, history, literature, or politics. She reviewed the history of this movement from the beginning, paying warm tribute to the memory of its early advocates. She proved that for centuries the discontent, the indignant protest in the souls of women and in all noble minds, which has culminated in this movement, has formed an element which has been secretly surging and seething under the surface of society. These were no new wrongs or needs of ours, she said; the women of the past, of all ages, had felt them; we are only giving voice to them.

A most eloquent letter from Mrs. Ernestine L. Rose was read, endorsing the convention. Also, one from William Lloyd Garrison.

Mrs. Griffing, of Washington, spoke with remarkable earnestness and fervor, and was followed by Mrs. Hathaway, of, I believe, Boston.

This lady said: "They say the majority shall rule. Well, there are, east of the Alleghenies, 400,000 more women than men. So the majority rule us."

Upon the whole, I was quite willing to have this body of women orators and debaters compared with either of the great legislative bodies who meet over in yonder great marble temple of wisdom, eloquence, logic, and law.

Mrs. Starrist, of Kansas, a bright, ruddy, rosy woman, made a good, practical speech on the influence of the franchise upon the domestic life of women.

Mrs. Butler, of Vineland, N. J., made one of the most charming and womanly speeches, or talks, of the convention, recounting her experience as one of the galant band of women who, at the late fall elections, made an imposing demonstration at the polls, in her lively and progressive town. Fearful threats had reached them of insult and violence, from rough boys and men; but they met with absolutely nothing of the kind, though they did not approach the polls like the Neapolitan heroine who voted for Victor Emanuel, with pistols and daggers in

their belts and war medals on their breasts. They were made way for as respectfully as though they had been about to enter a church door. Of course, their votes were thrown out, but it would not always be so. They would hope on and vote on.

Touching the reforms that women intend to bring about when they shall "come into the kingdom," she said, "We will rule *liquor* out of the country," a declaration which at the present critical stage of affairs, and in Washington, struck me as rather impolitic. "As to the question of woman first or the black man first," she said, "I mean both together;" evidently looking for a constitutional amendment *ga'-way* wide enough for the two to dash in abreast—neck-and-neck. "Oh! woman, great is thy faith!"

This speaker related some sad stories, illustrative of woman's legal disabilities, and dwelt feelingly on the old, palpable, intolerable grievance of inequality of wages, and on the bars and restrictions which woman encounters at every turn, in her struggle for an honorable livelihood.

In reply, Mrs. Mott, in her bright, sweet, deprecating way, cast a flood of sunlight on the dark pictures, by referring to the remodeling of the laws respecting the relations of husband and wife, in regard to property, and the right of the mother to her child, by the Legislatures of the various states, and especially by that of the state of New York.

She referred also to the admirable colleges, schools of design, and libraries established, or about to be established, for women in Northern towns and cities; and spoke of the eminence of many female scholars and teachers in institutions wherein they compete with men. She spoke of ample fortunes made by women as physicians, artists, authors, orators, and merchants; among the latter, naming Mrs. Sarah Tyndale, of Philadelphia, and paying a graceful tribute to her noble memory. In conclusion, she said: "We must take a cheerful view of the past, be hopeful for the future, and be *fair* to the present."

Miss Anthony followed in a strain not only cheerful, but exultant—reviewing the advance of the cause from its first despised beginning to its present position, where, she alleged, it commanded the attention of the world. She spoke in her usual pungent, vehement style, hitting the nail on the head every time, and driving it in up to the head. Indeed, it seems to me, that while Lucretia Mott may be said to be the soul of this movement, and Mrs. Stanton the mind, the "swift, keen intelligence," Miss Anthony, alert, aggressive, and indefatigable, is its nervous energy—its propulsive force.

Mrs. Stanton has the best arts of the politician and the training of the jurist, added to the fiery, unresting spirit of the reformer. She has a rare talent for affairs, management, and mastership. Yet she is in an eminent degree womanly, having an almost regal pride of sex. In France, in the time of the revolution or the first empire, she would have been a Roland or a De Stael.

I will not attempt the slightest sketch of her closing speech, which was not only a powerful plea for disfranchised womanhood, but for motherhood. It was now impassioned, now playful, now witty, now pathetic. It was surpassingly eloquent, and apparently convincing, for the boldest and most radical brought from the great audience the heartiest applause.

For this, I love the people. No great, brave,

true thought, can be uttered before an American audience without bringing a cordial and generous response. All are not ready, of course, to carry into action, into life, legislation, and law the sentiments of liberty and justice they applaud; but they feel that somewhere, in some nameless Utopia far away, such things might be lived out. Thank Heaven that Utopia is the possible of humanity—a real, practical condition of our mortal life—only a little way before us, perhaps.

Many good, refined people turn a cold shoulder on this cause of Woman's Rights because their religious sentiment, or their taste, is shocked by the character or appearance of some of its public advocates. They say: "If we were only to see at their conventions that Quaker gentleman, Lucretia Mott, with her serene presence; Mrs. Stanton, with her patrician air; Miss Anthony, with her sharp, intellectual fencing; Lucy Stone, with her sweet, persuasive argument and lucid logic—it were very well; but to their free platform bores, fanatics, and fools are admitted, to elbow them and disgust us."

I suppose that such annoyances, to use a mild term, necessarily belong to a free platform, and that freedom of speech is one of the most sacred rights—especially to woman. Yet I think some authority there should be to exclude or silence persons unfit to appear before an intelligent and refined audience—some power to rule out utterly, and keep out, ignorant or insane men and women who realize some of the worst things falsely charged against the leaders of this movement.

I allude to certain anomalous creatures, in fearful hybrid costumes, who, a-thirst for distinction, and not possessing the brain, culture, or moral force to acquire it, content themselves with a vulgar notoriety, gained by the defiance of social laws, proprieties, and decencies, by measureless assumption and vanity, and by idiotic eccentricity of dress.

This must be a strong cause if it can carry the weight of such advocates; it must be a great, serious cause, not to be affected by the ridicule such partisans provoke.

GRACE GREENWOOD.

SAN FRANCISCO, Jan. 6th, 1869.

Editors of the Revolution:

THE three pertinent questions being propounded by the Sphinx of to-day, are Capital, Labor and Woman. We of California, having adopted the gold and silver currency instead of greenbacks and transacting our business on a specie basis, are not subject to the inflated prices that are induced by large issues of paper currency; but still we are fast passing into the hands of large monopolies, even in this new country where accumulated labor in the form of capital is paid its twelve dollars on each hundred per annum. But labor is struggling to sustain itself, and has established the eight hour system, which is working well.

The woman question is being solved here quite unexpectedly. In my last I spoke of the difference in the price paid to male and female teachers, and the change I spoke of is now at our very doors. One of our lady teachers, a Miss Kate Kennedy, has proved herself such a proficient that the Board of Education have been compelled to admit her right to receive the same pay as the male teachers.

Mr. Burnet showed by the Superintendent's reports, "that male teachers, doing less work, receive more pay, and in an eloquent manner

insisted that "because she was a woman," was no reason why she should be poorly paid for work faithfully performed. Col. Holt spoke in behalf of the lady teachers, showing from the reports that Miss Kennedy's immense school stood at the head of the list, for perfection.

Mr. Sinton showed that a female teacher doing double the amount of labor of the male teachers, and doing it better, is fully known to receive less salary; but this cannot last, and the end will be equal pay for male and female in the same grade.

You will see by this that steps are being taken toward righting woman's wrongs. They are introducing women waiters into our restaurants, thus opening one more door. The Women's Co-operative Ball, lately given, was a success. This is a *live* institution.

A curious case occurred here a few weeks since. A Mr. W. Wilson owed a lady \$8,300 for which he had given his notes; he married the lady afterwards, and then refused to pay his obligation because she was his wife. In our neighboring city, Oakland, a large part of the real estate is held by women, but they are not allowed to vote although taxed. Rights are not yet fully conceded, and one of the greatest difficulties in the movement of Labor and Woman, is the selfishness of individuals and their want of knowledge respecting the higher condition of being. They have never thought of the possibility of a state of society beyond the present. A co-operative system in which skill, labor and capital could be used for the mutual good of all, becoming more productive, while all would be happy in doing and learning to enjoy life in a broader sense than now.

Women must begin to act for their own interest, generously, nobly, charitably; always for the rights of all. No diffusion of forces can be afforded in times of Revolution. Until justice is extended to woman let her withhold her labors from the Church, if need be.

Labor is moving, capital must pay its share of the taxes which it does not do now, for it toils not neither does it spin; yet every year it makes the holder richer. Who, then, pays the taxes? The bondholders may take the pound of flesh, but they must not be allowed to take one drop of blood. I attended, not long since, the funeral of a gentleman, over whom the clergyman pronounced eulogies, telling how he had raised his family in comfort and respectability, made the happy home we were now in, by his industry, and much more; when the plain fact was, *his wife had earned every dollar*, and supported him and the family for years. Are theologians and professors going to hold back in this work as they did in the Anti-Slavery cause, or will they speak out and help on the noble enterprise?

I have seen your canvassers, Miss Tibault and Mr. Tappen; and they are to set in after the New Year and you may expect a systematic effort made throughout the state.

Yours, etc., J. H. ATKINSON.

WOMAN'S RIGHTS.—A bill to restore to married women the right of possession in their own property and earnings was introduced into the English Commons at the last session of Parliament, by Mr. Mill and two others, and obtained partial progress. The women are bestirring themselves, and committees have been formed in leading districts to ascertain and express the feeling of the country on the subject. The committee for the North of Ireland, we are interested in noticing, consists of nine misses, fifteen married women, and eighteen of the resolute abusive sex.—*N. Y. Star.*

WHAT WAS SAID.

It is often said that woman has little or no desire for more privileges or power than she now possesses; that were enfranchisement submitted to her decision the cause would go by default; that men would more largely become her champions, did she, with any show of numbers, demand this long withheld right.

This is true, and then again not true. That there is a class of women who manifest no interest in woman's enfranchisement, even after understanding the reasons of its claims, is too sadly true. These sparkle and shine in the light of the consuming energies, of the great army of working women struggling with want. Which party to pity most is the question. God pity both!

There is a losing side in this Waterloo struggle! Lost!! *PEACE, LOVE, HOME, LIFE!* Were it not for this, we women might be more reticent, more like the coin stamped for us in the mint of public opinion. But these thousands of St. Helena's, that prick through our great sea of homes! No, no, we cannot be dumb, and see mothers and sisters battling in this unequal contest. God would cry out through the very stones, against us! But is there any logic between woman's labor and enfranchisement? Does this class ask or desire the ballot?

In answer thereof, let me report the general feeling and expression of more than five thousand of the working women of the land that I have had the pleasure of meeting during the past few months. All avocations which women follow were represented, although a large proportion were teachers.

I will first state some of the points presented for their consideration. The prices of woman's labor are established by men almost universally; especially is this true, in the educational department. These men are voters, and obtain offices by the suffrage of men who are also voters. None others serve; hence voters regulate the price of woman's labor, for she is employed by voters. Now if women were voters they would, as a direct result, fill some of these offices and thus have a voice in the remuneration for labor. Again, it is said that supply and demand control prices of labor. While this is to some extent true, in all pursuits, it is not the only controlling agent, at least in educational labor, as can be proved by facts. There are, in this country, many women teachers, who perform first class labor, in which there is little or no competition and yet who receive not over one half or two-thirds the price given to men for like services. This is true in other avocations. Surely there is something besides supply and demand that robs woman of half her earnings. Let teachers, and all other women, give heed to this fact. Solve the problem by any other rule than enfranchisement if you can!

The relation between education and enfranchisement has been shown. One is the complement of the other. They are the twin offspring of the Creator, given to man for the warp and woof of governmental fabric. To divorce them lies not in the power of man. This is one of the lessons deduced from all history. Enfranchise the black man and he becomes educated. Educate him and he is enfranchised.

The women of this nation are taught the alphabet, the logical result of which is suffrage. It is a fact not to be overlooked, that the demand for the ballot comes from the best educated and ablest women of the day.

If man will not grant this to his sister, daughter, wife and mother, he must be reasonable, and make educating women a crime. Are men ready for this? If not, their opposition is but child's prattle. Our brothers, possessing this two-edged sword, stand on the winning side of life. Women step into the arena with but one weapon, at best. Do you wonder that so many fall by the way?

Loving brother, that delicate sister is nearing the fray. Shall she plunge in less protected than yourself? Husbands, your pets of to-day may be in the strife to-morrow and be the losers. See to it, then, that they possess the whole armor of defence!

But what of the second question? These women do wish the ballot, and appreciate with woman's keen perception the position and argument. They are keenly sensitive to the gross injustice they suffer, and receive joyfully the good news of a way of release. They are pondering well the things heard, and when the objector counts on weakness, he finds strength and power.

A WORKING WOMAN.

ENDURANCE A VIRTUE.

THE following instructive little story on the sublime virtue of patient, inactive endurance is from the New York Democrat:

A party of young girls were assembled around a centre-table under the light of a chandelier in one of our most elegant and fashionable houses. A noble, elderly lady, whose silver tresses, banded "Madonna" wise on each side of her head, showed that near four score winters had frosted their once raven beauty; but whose dark eyes still glowed with that sotten intelligence that belongs to a green old age, sat not far distant, engaged with that everlasting knitting with which old ladies are always provided.

The group around the table were discussing matters of gossip with which young people are interested. They spoke freely of this or that gentleman's or lady's peculiarities, foibles, faults, merits, or beauties. Finally, a lady's name was mentioned about whom there seemed a variety of opinions. She was not only a social notoriety, but one whom all agreed was admired and respected, and who moreover exerted a wide-spread influence. But she was not accomplished, in the usual sense of the word. She did not sing divinely—nay, she did not sing at all. She did not play like Thalberg—indeed, she did not play at all; she was not a brilliant conversationalist; she had never written a book; she had never presided over a benevolent society, and yet her claims to social position, respect, and influence were indisputable.

"Pray, what did Mrs. D. ever do to obtain her position and influence?" exclaimed a little beauty, rather impatiently. Breaking from the circle, and going to the piano, she sent a shower of bells ringing through the room, in a manner Mrs. D. never could have done. "What has Mrs. D. ever done?" and whirling on the piano stool she faced the old lady. "My dear," said the silver-haired matron, smiling as only dear old ladies know how to smile, a smile full of tender, pitying love; "My dear, Mrs. D. never did anything—she endured."

What a lesson was that. Mrs. D.'s vocation was to endure. Let us teach our daughters that most beautiful of all lessons for a woman, *endurance*. When they have thoroughly learned that, they will need no other. A.

CONSTANCE COZELLI was a heroine of the sixteenth century, and a native of Montpellier. In 1590, her husband, Barri de St. Aunez, who was Governor of Leucate, for Henry IV., fell into the hands of the Spaniards. They threatened Constance that they would put him to death if she did not surrender the fortress. She refused, but offered all her property to ransom him. After having been foiled in two assaults, the Spaniards raised the siege, but barbarously murdered her beloved husband, their prisoner. Constance magnanimously prevented her garrison from retaliating upon a Spanish officer of rank who was in their hands. As a reward for her patriotism, Henry IV. allowed her to retain the government of Leucate till her son came of age.

DOES THE CAUSE PROGRESS?

THE *Journal of Commerce* is wholly mistaken. Woman's Suffrage is now as much assured as the rising suns and returning harvests. The *Journal* is wrong in almost all its statements as given below:

It is an ungracious task for any newspaper or any man to advocate Woman Suffrage when the women themselves are almost unanimously opposed to it. At present such advocacy invites the frowns rather than the smiles of the sex for whose supposed benefit it is put forth. We repeat the assertion made by us some time ago, that when the women—meaning by that term not the women in green spectacles, nor the women who part their hair man-fashion, nor the women who wear trousers, nor the women who are capable of standing on a platform and talking for consecutive hours, nor any other variety (rather scarce) of womankind, but the fascinating sex as an entirety—when the women of America, we say, by anything like a fair show of their fair hands, demand the ballot, of course they will get it. But they never wanted it much; and they want it less year after year.

As to the Washington Convention, we refer the *Journal of Commerce* to the Washington Star, an impartial eye witness to its proceedings:

The *Journal* undertakes to fortify its position by a review of the Woman's Suffrage Convention proceedings at Washington—where were the same old stagers that have been heard for years—but not a single new recruit, to indicate that their opinions are gaining ground. But the *Journal* is mistaken in supposing that there are no new recruits to the cause. Perhaps the accessions to the number of platform speakers is not large. The women have not been trained to the business of "oratory" from childhood by school declamations and debating clubs, as is the case with the other sex. But they are coming on rapidly. We doubt if in the whole country there are many more ready or forcible debaters than Miss Susan B. Anthony, or Mrs. Cady Stanton, or Mrs. Griffing, or the venerable Mrs. Mott. Certainly they held their own abundantly in the debates with the sterner sex at Carroll Hall. They lack in gesticulation. A female orator with her arms tucked down by a shawl cannot handily appeal to the Heavens with uplifted hands, or point threateningly towards the other kingdom; or pound the pulpit, or give force to an illustration by stabbing and scooping the air with tremulous dexter digit, after the approved style of *he* oratory, but we dare say they will acquire these tricks of the trade if they want to. Indeed, Mrs. Mary Walker, in her easy, fitting Bloomer costume, showed how woman can throw her arms about oratorically equal to any stump speaker.

But the fact that "the cause" is gaining very large accessions is shown by the immense number of petitions received in Congress from all quarters asking for Woman Suffrage. They approach in numbers the swarm of petitions that came to Congress during the early agitation of the slavery question, and show that, like that, it is a question that must be met.

HESTER CHAPONE was the daughter of Mr. Mulso, of Troywell, in Northamptonshire, England, and was born at that place in 1727. When only nine years old, she is said to have written a romance. Her mother, however, who seems to have been actuated by jealousy of her daughter's talents, endeavored to obstruct her studies. Hester Mulso, nevertheless, succeeded in making herself mistress of Italian and French. The story of *Fidelia*, in the *Adventurer*, an *Ode to Peace*, and some verses prefixed to her friend Miss Carter's *Epitaphs*, were among her earliest printed efforts. In 1760 she married Mr. Chapone, but he was snatched from her by death in less than ten months. In 1770 she accompanied Mrs. Montague on a tour in Scotland; in 1773 she published her "*Letters on the Improvement of the Mind*"; and in 1775, her "*Miscellaneous in Prose and Verse*." After having lived happily for many years in the society of those who loved her, her latter days were heavily overclouded by the loss of friends and relations, by impaired intellect, and bodily debility. She died at 24, in her Bar-net, Dec. 25, 1801. Her verses are elegant, and her prose writings are pure in style and fraught with good sense and sound morality.

By a mis-spelling of a Christian name (Francis for Frances) Miss Frances Power Cobbe, one of the leading literati of the English Positivists, obtained a vote in the Chelsea Regatta.

WHAT THE PEOPLE SAY TO US.

NEW YORK, Jan. 12th, 1869.

GEO. FRANCIS TRAIN, Esq.—*Dear Sir:* I was sorry to see your letter to Miss Anthony, dated Dec. 2, 1868, published in *THE REVOLUTION* Jan. 7, 1869, proposing to retire from it. This you ought not to do. *THE REVOLUTION* should be pictorial, and you should have an illustrated article in it, every week. Of course *THE REVOLUTION* will succeed, and women will have their rights, whether you and I live or die, but we can help, and let us, and all who can, do likewise. I agree with you on destiny. Destiny. I believe in it, and like to see people like yourself, who think they have a destiny, or something to do in the world, as Louis Napoleon did, because such people generally accomplish something, while nine-tenths of the people do not believe in destiny, they don't think they have anything particular to do, and never do anything but eat, drink, sleep and die, like the beasts, and their souls (if they have any) go downwards like the beasts. My mind is clear on the *Destiny* of three things, that you are working for—*Woman's Rights, Free Banking and a National Currency, and Ireland's Independence.*

Women will have their rights, or the country will go to ruin, because we all know of the corruption that now exists amongst politicians. They "run the machine" for selfish purposes, regardless of the interests of the people. I see two remedies for this state of things, and only two, viz. First, for the people to be waked up (they are sleeping now) and claim their rights, and manage their own government better. Let them realize their strength, and the work is done. The other remedy is Female Suffrage. Introduce this new element into politics, and the cure will be effected.

This country is *destined* to have, in my opinion, Free Banking, and a national (not sectional) currency. Give us freedom in this, as in any other business, and the country will go ahead. But anything short of this will be suicidal, and death to business. Contraction will be a slow, lingering death to business. (See Mr. McCulloch's four million a month contraction scheme.) Is not that *experiment* enough. Yes, enough for the people, but not for the capitalist, because they make a "good thing" out of it. How much did the Secretary make?

"But the fools are not all dead." In proof of this, witness the 212 schemes now before Congress for *Specie-payments*, a thing impossible at present, and undesirable. Let us cut loose from Europe, and stand on our own feet. Give us "tools to work with," plenty of money and we can pay our taxes, and get out of debt. A contrary course will ruin us. There never was a harder time in this country, for the poor man, than when merchandise was cheap and money scarce. Flour \$3 75 a barrel, but no money to buy it with. Labor 50 cents a day and store pay. Better have flour \$10 a barrel and plenty of work, and good pay. I belong to the "National Currency and Free Banking" Society, Hon. E. Lord, President, who has been writing for 40 years on Political Economy and we intend to stick to it, as long as we live, or until the thing is accomplished, knowing that we are right, and that there is no alternative, but to come to this sooner or later. Meantime, it may take a panic, that will sweep the business men off like a whirlwind, to open some minds to the truth.

I think it was Martin Luther who said that God had various gifts that he gave to his children. To one he gave the love of fine arts, to another, something different, etc., etc., but to the fool that he could give nothing else, he gave money, and so we have our one, idea moneyed men, who, on account of their money, get high positions, and get into Congress, and think they are competent to make laws to govern a nation, because they know how to make money for selfish purposes. See the talk about "Specie Payments" in Congress—212 plans to do a thing that is impossible, and every effort to do which, ruins some one, or many, and still they don't see it. They could if they were honest, and had sufficient quantity of brains. But enough of this, the third proposition is that Ireland, is destined to be free, from England. I believe in this, and that you are destined to help bring it about, even if you have to go to the White House first. Your obedient servant,

B. FRANKLIN CLARK.

Geo. Francis Train, Esq.

MR. TRAIN'S REPLY.

138½ MADISON AVENUE,
N. Y., Jan. 14, 1869.

You bloom all over with ideas. All good. Women will be emancipated. Greenbacks will win. Labor will gain the victory. The future is all sunshine. Butler's Finance bill is only one plank in the platform of *THE REVOLUTION*. The women put out the same idea in its first

number, January, 1868. All these reforms are being initiated by women. *THE REVOLUTION* is extending citizenship. Sneers, jeers, jokes and snarls have vanished. Woman is no longer a slave. Reform in religion, medicine, laws, politics, is the order of the hour. Carlyle's chimney is not yet burned out. Ben Adhem's creed is not yet universal. When you stop the lightning, you will end my destiny. My murmur is thunder all over the atmosphere of prejudice. Look out for Diana of Ephesus, Demetrius and the Smiths.

GEO. FRANCIS TRAIN.

ANCORA, New Jersey, Jan. 10, 1869.

MY DEAR MRS. STANTON: I have read your article in *THE REVOLUTION* of Jan. 7th, in which you review briefly the progress of Woman's Suffrage, and mark out your course for the New Year. But in your list of contributors and associates you have not one word in favor of that "nature's nobleman," George Francis Train, (except in rather sneering allusions), in acknowledgment of his past services, and you know well to what extent he has helped you to place *THE REVOLUTION* where it now is. In his letter from the British Basille to Miss Anthony, of Dec. 2d, in the magnanimity of his great heart, it seems he paved the way for you to take the course you have in reference to him.

Have you so soon forgotten your glorious motto, "Principle not Policy," and have you yielded so soon to the clamor of your *quasi* friends, and turned the cold shoulder on one of your best supporters? I submit to you, in all candor, if that is just. In your hour of need, he came forward, and with *voice, pen and money* helped you to start *THE REVOLUTION*. "A friend in need is a friend indeed." I think, Mrs. Stanton, the trouble among your friends is, that when he writes or speaks, he cuts right and left, regardless of friend or foe. He speaks the truth as he sees it (and his vision is pretty clear), and that is what some do not like to hear, but at the same time it is just what they need to know. When you find such a champion you cannot afford to lose him. The world is looking towards you as the advocates of other reforms as well as Woman's Suffrage, and if you are only true to your highest convictions of duty, regardless of consequences, you will succeed. Let your motto be your guiding star, and ever, under all circumstances, be true to it, and a glorious future awaits you and the cause you advocate. *THE REVOLUTION* is already a power in the land and will remain so as long as it is true to principle. Excuse this, my first attempt at writing to an Editor or Editress. Yours for Principle not Policy.

E. W. BORD.

Regrets pour in upon us. But Mr. Train said he would lecture—not write. He would keep up his agitation on the Woman question, but asked to have his name omitted in *THE REVOLUTION*. When over one hundred columns of our cotemporaries have been devoted to his Cooper Institute oration, *THE REVOLUTION* would look peculiar without a reference thereto. He agrees to lecture for the Working Women and the Woman Suffrage Association, sometime at the Cooper, donating all the proceeds; also on the 3d, at Jersey City, he is to have a public reception—one half proceeds for women, the other for Costello and Warren.

We are receiving letters all the time inquiring why Mr. Train has retired from *THE REVOLUTION*, rebuking us for our ingratitude, mourning over his withdrawal, and declaring that he was the spice and soul of the paper.

Is not the perversity of the human family truly remarkable? For a whole year we have patiently listened to the cry of "Stop Train, and when, at last, Train did stop to take breath after his terrible struggle with the British lion, and announced that he had engagements every evening, he could not find time to write, and would give way for a season that all our dillitant friends might return to their guns; lo! there comes up on all sides an agonized cry, "Where is Train?" Dear friends, Train is coming; that farewell of his was a mere piece of coquetry, just to find out how much you thought of him, and now, as we have the most flattering assurances that, after all, our readers like Train, Train they shall have again.

As we have not received one single letter

congratulating us on Train's withdrawal, we hope our plucky correspondent will soon fill his place again, and with his wit and satire enliven the columns of *THE REVOLUTION*.

S. B. A.

THE NAPERVILLE TRAGEDY.

ONEIDA, Jan. 15th, 1869.

DEAR MRS. STANTON: Although I know that *heartfelt* tributes of admiration and affection must constantly be yours, yet I must be allowed to express mine. Dear, noble woman! how can any sister, especially if down-trodden or oppressed, *help* but say, God and angels bless Mrs. Stanton? And I am no prophet, if men and women of the coming as well as the present time do not fervently endorse the sentiment. I want to thank you personally for all your public work, in behalf of woman; and oh, I want, in the name of hundreds of sorrowing, suffering women all over the land, to thank you for your Christian efforts in behalf of Hester Vaughan. And now permit me to call the attention of your justice-loving, humanitarian soul, to the case of another woman, the *subject*, if not the *real victim*, of one of those horrible, but frequent tragedies that blacken the pages of our newspapers. I cannot help but believe, although the parties are all strangers to me, that there is a terrible result of legal prostitution. I will send you the paper—the *Chicago Tribune*—and you will not fail to observe the points in the case, and act upon them. A young, innocent girl, sold to a selfish, miserly brute, and because her pastor befriended and sympathized with her, and because she went one day to visit that pastor's family, perhaps without asking the consent of her keeper, said keeper and the public generally call it an elopement and adultery. In regard to the circumstances attending the tragedy, I am ignorant; but the character of the three individuals is some comment (I would not apologise for sin), but if the story of that woman could be poured into your ear and heart (as I wish it might), I believe you might be enabled to not only electrify the public with some truth, but comfort that poor soul who, in this dark hour of trial, *must feel* that those who should be brothers and sisters are only bloodhounds, authorized by law, and custom and religion to hunt her to the bitter end. Will you not, dear lady, in the columns of your glorious paper, speak with the tongue of "men and of angels" as you do sometimes, in regard to this affair. If you would write to Mr. Bailey, with sympathy and advice, I doubt not you would do her untold good. That you may live long to bless the world as you are now doing, is the earnest prayer of your friend and admirer,

C. A. PULSFRIER.

Our readers are all probably familiar with the tragedy to which our correspondent refers. A beautiful, innocent girl, on the prairies of Illinois, loved and pledged her troth to a poor young man, who loved her in return. No worldly considerations of family, wealth or position had attracted them to one another, but love had bound their young hearts together. A man of wealth and promise now presented himself, and pressed his suit which was strongly favored by the parents, and their persistency at last induced her to yield against her own strong desires, and she was married to the man she did not love.

Against this legalized prostitution of womanhood, the press, the pulpit, the people have nothing to say; but God's laws are inexorable, and in the most refined, loving, spiritual natures, woman's indifference to a husband always culminates in aversion, hate, detestation, while, in more politic, material characters, married life is preserved by a cold, calculating, worldly mindedness.

This first wrong step induced many others. The starved and bleeding soul prayed for the love, the friendship, she could not find at home. As home is woman's sphere, and marriage the only legitimate pursuit of her life, when she is wrecked in these relations, she is launched without chart or compass on a troubled sea. This young victim has shared the fate of multitudes just like her. A miserable marriage was followed by its legitimate results, paramours, elopements, assassination, the husband in

prison, the lover dead, and she who, a few short years ago, roamed over her native prairies with the youth she loved, is exposed in our daily journals, her name disgraced, and all the revolting scenes of her unhappy downfall heralded from Maine to California. All this will be finished by a mock trial of the assassin, and his speedy release as a martyred hero. Although such tragedies as these are being acted every day in the first families in the land, our wise men lecture on "Christopher Columbus," "The Lost Arts," or against Woman's Suffrage, while none are ready to grapple with these fearful social problems, before which we all stand appalled. Until men and women are sufficiently developed for harmonious households, for a true relation, it is folly to talk of marriage as an indissoluble tie. To keep laws on our statute books that no one regards, brings all law into contempt. To have one code of morals for men and another for women, one for wives and another for mistresses, makes all virtue and morality a sham and mockery.

To compel two human beings that hate each other, by law and public sentiment, to live together, is to perpetuate vice and crime from generation to generation. Man's one sided legislation on this whole question of marriage and divorce has been thoroughly tried and proved a failure, and justice will never be done, harmony will never be brought out of this discord, until woman has a voice in making the laws and moral codes that govern our social relations.

In the meantime, let us have done with this wholesale assassination of paramours. This grows out of man's idea of property in woman, as Mr. Train says, "Has not a woman the same right to a paramour that a man has to a mistress," and is not her honor equally insulted, and her offspring tainted by these wronged relations? The sins of the fathers are visited upon the children to the third and fourth generation. Suppose all jealous wives, like Mary Harris, should begin a wholesale shooting of suspicious women, what social anarchy we should have at once? Emerson says, we cannot have unions until we have units. All this violence is the result of man's idea that his wife is his property, if once married, no matter whether her affections are his or another's; his honor is touched if any one else has dared to call out what he never could. Oh! what a sham is the marriage we see about us, though sanctioned in our courts and baptized at our altars, where cunning priests take toll for binding virtue with vice, angels in grace and goodness with devils in malice and malignity; beauty with deformity, joyous youth with gilded old age, palsied, blasted, with nothing to give its victim in white veil and orange blossoms, but a life of luxury and sensualism. You may shoot paramours, hang girls for infanticide, fill your courts and journals with divorce trials, while the press, the pulpit, and the people pour hot shot on these victims of society, but all these crimes will go steadily on, mothers will strangle the children of force, disgust and indifference and betray the husbands they loathe.

Nature is mightier than human law, and true marriage like true religion dwells in the sanctuary of the soul beyond the cognizance or sanction of state or church. The only remedy we see for all these social evils is to educate and exalt woman, make her an independent, self-supporting being, give her a voice in the laws, place her in a position where she can choose the father of her child, then and then only will she be loyal to the one and the proud protector of the other.

E. C. S.

PROVIDENCE, Jan. 23.

DEAR MRS. STANTON: The two or three last *Revolutionists* have delighted me. You write as though you had a new baptism. I am with you in your position on the Kansas question. We are doing wonders here with our petitions. Accept my best wishes. I enclose \$2 for Mrs. Mary K. Spaulding, Atlanta, Georgia. Send her the back numbers of *THE REVOLUTION* * * *

Believe me ever and always your friend,

PAULINA DAVIS.

Such words from our friend Mrs. Davis are most gratefully received. She is to sail for the south on the 6th of February. We hope she will do all in her power to rouse southern women to the stern necessity of their speedy enfranchisement, as a foreign race are already, by the edicts of the republican party, made their rulers, judges jurors and lawgivers.

I LIKE THE REVOLUTION. It, with the opposition it has awakened, has been a wonderful power to our cause and will be appreciated some time. Only go on and it will not only triumph, but be recognized as the moving power it has been and is.

OLYMPIA BROWN.

ENGLISH CORRESPONDENCE.

Bristol, Jan. 19th, 1869.

Editors of the Revolution:

A QUESTION of very great interest to both sections of the Church of England, and indirectly to other schools of thought, in matters Theological, has occupied the public mind this week, and our papers have each had articles from their several standpoints upon it. I refer to the recent decision of the Judicial Committee of the Privy Council in the case of *Martin vs. Mackonochie* which has been given against the Ritualists. You are no doubt aware that Mr. Mackonochie is the incumbent of the church of St. Albans, Holborn, which is famous for its highly Ritualistic practices. He was charged with violations of the Rubric in elevating the paten and cup in celebrating the communion, and with kneeling before them and also with using lighted candles and incense, and mixing water with the wine at the communion. The case was tried some time ago in the Ecclesiastical Court, and though some of the charges were decided against him he was exonerated from the first and second accusations. The recent trial was of an appeal from this decision and it has resulted in the condemnation of Mr. Mackonochie on all the points and a sentence to pay the full costs of both cases. The committee of the Privy Council is the Final Court of Appeal in such things. Mr. Mackonochie's is, of course, a representative case. It has been selected by the Church Association as the clearest amongst the very numerous violations of the ecclesiastical code throughout the land, any of which might have been made a subject for prosecution. I need not say that, though the forms and ceremonial which are set aside appear trifling in themselves to the uninitiated, the ideas they represent are by no means unimportant. They imply and symbolize the doctrines of priestly authority, apostolic succession, and Church infallibility which have enchaind the human mind, and by denying its just rights, have thwarted its progress for thousands of years. I shall not go in to the discussion of the probable results of this legal decision "so satisfactory to all Protestants worthy of the name." These results are regarded on the one hand, by no less an authority than the new Archbishop of Canterbury, as involving a conformity to the simplicity required by the Rubric which will disgust the High Church party, and on the other hand, the loyal sentence confirms canons respecting the use of the Eucharistic vestments which are so

dear to the Ritualistic mind and so distasteful to the Evangelical party. Final as the document set forth by the Judicial Committee appears to be, there is little doubt that it will give rise to fresh difficulties. Leaving their adjustment, both as to theory and practice, to those whom they concern, I turn to the relation which this class of subjects bear to the Woman Question. Much has been said on the poetry of Ritualism, on its supplying a real want in human nature, on its ministering to the aesthetic element and being a natural reaction from Puritanism and so on, but I think the fact that it derives its chief strength from the support of women has not been sufficiently pointed out. Several months ago an article on the "Influence of Women on Religious Belief," from the pen of J. M. Capes, appeared in the *Pall Mall Gazette*, which is worthy of the deepest consideration. The writer declares in effect that the influence of women on religious subjects can hardly be over-estimated; and bids us consider how largely this influence contributes to the support of public worship, how the priesthood, taking that term in its most comprehensive sense, is upheld by women and how books of devotion, sermons, creeds and dogmas of all sorts find in them their most constant readers and most earnest advocates. He asks, What would be the fate of Church establishments, of the Pope, of conventions, and synods without the patient influence exercised by women on their sons, their husbands, and their fathers, and, he inquires, pertinently enough, "What would be the form which Christianity would assume if men had themselves alone to consult in their religious professions and practices?" He declares his conviction to be "that of the hypocrisy, self-deception, and want of religious sincerity which leavens the whole fabric of modern society, nearly the whole is due to the influence of those peculiarities in the natural character of women in which they differ from men." To this I should add that not merely to the substratum of character and tendency in women should these results be ascribed, but to their no less actual source, I mean the utter inefficiency of the present methods employed in the training and education of girls. Were these methods enlarged and developed, as they ought to be, the peculiarities referred to would give depth and strength to religious conviction and completeness to the social structure instead of the hollowness and unreality which are so general now. Mr. Capes is amazed that thoughtful and able persons should fail to see the fundamental dissimilarity between the sexes in religious matters, "and that they should further overlook the fact that practically the existing fabric of this belief and action is the work of women." He disclaims the idea that women are inferior, in the essentials of religion and morals, to men, believing that the differences of opinion on the comparative moral worth of the two sexes arises from varieties of personal experience, and adds, "But a belief in the injurious influence of women upon the religious system and practices of a nation is perfectly compatible with a recognition of their moral equality with, or even their moral superiority to, men. It is chiefly the fault of men, indeed, that this influence is thus injurious; but to whichever side the balance is to be imposed, the simple fact remains the same; and the cause of it—namely, the peculiarities of the female intellect and temperament [and training]—deserves the most careful study." Women, he says, have religious emotion more than men, hence their fondness for services and

sermons. They more readily accept theological phrases and dogmas without inquiring into their meaning and reason, and, as a natural consequence, are more intolerant of those who differ from them. Their instinctive interest in individuals leads them to reverence and trust the clergy, and to place special dependence on their teachings. The history, the origin and the philosophy of their religion interests them as little as the history, the origin and the philosophy of the British constitution. In addition to these "peculiarities" of women, our writer adds: "Men, again, adopt the principle that in matters of religion a great deal more is to be conceded to women than they are willing to grant them in any other of the important affairs of life. Religion is supposed by most men to come especially within the province of the women of the family, like housekeeping and the care of young children. A woman is to be indulged in her theology and her church-goings and in many cases in her Sabbatarianism, as a sort of condescension to her intellectual weakness and her love for sweet emotions. Inasmuch as she is expected to instil good morals into her children, to keep her servants up to the highest practicable standard of domestic virtue, to propagate piety and content amongst the poor, and to promote a love of honest dealing among tradespeople, it is considered only fair that we should keep up for her benefit a certain established fabric of creeds, articles of faith, rules of right and wrong, embodied in a routine of devotions, sermons, and pious books, and supported by a multitude of clergymen set apart for the purpose from the rough occupations of secular life. Women are inferior creatures, it is taken for granted by the average masculine mind; and religion being a necessity for them, and, moreover, a good thing in itself, religious belief and practices must be adapted to the woman's character and capacity and made soothing and sustaining to her feelings. If the stronger sex are thereby led to practice a good deal of hypocrisy, and to keep another set of beliefs and moralities for their own private use and for the arrangement of public affairs, it cannot be helped; and, after all, the 'evil' is small in comparison with the immense gain resulting from the refining and softening influences of conscientious and religious women. Just as almost all laymen refrain from speaking on many subjects before clergymen with the same freedom that they use among one another, so it is accepted as a necessary principle that everything shall be made theologically pleasant to the sex whose function it is to be the guardians of domestic morals and the solace of men in their sickness and their cares. That this is a detestable state of things will be conceded by all who take any professed interest in religious subjects, or who are convinced that the practical effects of religious truth are very different from the practical effects of religious error. For myself, I believe that this acquiescence in an established sham is one of the most prolific causes of that quiet repudiation of the religious idea which is assumed as the right theory in the affairs of life. How can we expect that men who habitually play the hypocrite in order to please their mothers, wives and daughters, and who deliberately mark off a race of ecclesiastics as bound by a special morality of their own, should habitually act upon any high principle in those secular matters in which they have it all their own way? Who can wonder that the practical Christianity of the nineteenth century is still little better than a conventionalism? Let

the non-existence of any national Christian conscience in the conduct of international affairs, and the millions of armed men all kept ready to kill one another, testify to the failure of creeds and religious observances adapted to the non-critical intelligence and the content in conventionalities which is characteristic of average women. As long as we go on adapting our theologies and morals to the taste of women and the clergy who exist chiefly for the gratification of the feminine instinct, so long will the faith and conduct of the world continue the unreal and ineffective phantasm that it now is."

I have given you this passage at length, because I regard it as deeply significant, and striking at the very root of the question of Equal Rights. It is but fair to give you in one sentence Mr. Capes's remedy: "In the elevation of women's intelligence by a severer and more practical education, is to be found the only counteractions of their paralyzing influence upon the religious habits and faith of men."

The *Daily News* (London) of Tuesday had an excellent article on reformers in general with a special reference to those connected with the Woman's Suffrage movement in America. It takes as a text a question asked by the *Pall Mall Gazette* and answered in the spirit which shamed the prophets by the same journal. This question was: "How and why does it happen that while reform, in the main, is a good thing, reformers of all sorts are apt to be such very poor creatures?" The *Daily News* denies that reformers are poor creatures, and to prove its assertion, calls to witness the names of Moses, Confucius, Zoroaster of old, of Savonarola, Luther, Calvin and Knox in later ages, and in our own times among names associated with Female Suffrage those of R. W. Emerson, Wendell Phillips, the Hon. Messrs. Wilson, Wade, Julian, and Dr. S. G. Howe, and with the anti-slavery reform, Senator Sumner, Horace Greeley, the poets Whittier, Lowell, Longfellow, Bryant, and others, in America. In England, Cobden, Bright, Mill, Hughes, Maurice, Samuel May, and many others, and on the Continent, Mazzini, Louis Blanc, Victor Hugo, Karl Blind, Freiligrath, and their comrades, all disprove the accusation. The *Daily News* admits "that every reform movement, especially at an advanced stage, has a tendency to draw 'poor creatures' around it. It must pay the penalty of success by receiving the aid of the large class who worship success, and who, when they see an idea becoming popular, try to make up by noise for the tardiness of their support." It adds, with much force and justice: "It is easy to recognize the grandeur of reformers sufficiently removed from our own time and interests. The minds which can divest their own times of incidental meannesses, and rise above the familiarity which breeds contempt (in the contemptible sense one has added) of events around them, are always few. Yet no less true is it that even the conservatives will hereafter see in the 'advanced thinkers' of the present day, those who are abolishing the evils which afflict and degrade mankind, men and women worthy to be associated with the noblest benefactors of the race. No amount of contempt can disprove the fact that there are such elements in human nature as benevolence, sympathy, heroism and the sense of justice; nor can the evidences be set aside that in every age, past or present, men in whom these elements predominate have discarded comfort and luxury, and turned from private aims to devote themselves to the welfare of humanity."

The meeting of native gentlemen at Bombay, to hear an address from Miss Carpenter, which I mentioned in a former letter as likely to take place, is reported in the *Times of India* in that city. The meeting was an influential one, and very numerous attended. Several European ladies and gentlemen were included in the audience. The Honorable Munguldas Nut-hooboy occupied the chair. Miss Carpenter described her course since her visit of six months in India, two years ago, when she left that country, resolving to come back to carry out the work of female education there. She detailed her plans for initiating and training native as well as English ladies as teachers, recounted the assistance granted by the government and called on the native gentlemen and ladies for material and practical aid in the work. The chairman, in behalf of his countrymen, tendered heartfelt thanks to Miss Carpenter, acknowledged the loan of the government was due to her exertions, and added: "The principle of non-interference with the religion and usages of the natives on which you have undertaken to act, will inspire our countrymen with full confidence in your efforts to promote female education in this country. It will give us sincere pleasure to afford our hearty co-operation in the cause. * * * We have much pleasure in giving you a hearty welcome. We look forward to the bright day when our full expectations will be realized, and the school will fulfil the object for which it has been established viz: the preparation of qualified female teachers for our schools, a want which retards the progress of female education in India."

The day before yesterday at a conference of Teachers and other persons interested in middle-class education, held at the Society of Arts, London, for the purpose of discussing the recommendations made by the School Inquiry Commission, in their recent report, Dr. Hodgson moved the 9th and last resolution which was as follows: "That the conference concurs in the view of the Commissioners that in any re-adjustment of educational endowments, 'the exclusion of girls would be in the highest degree inexpedient and unjust,' and endorses the cordial approval expressed by the Commission of the proposal to establish a new college designed to hold, in relation to girl's schools, and home teachings, a position analogous to that occupied by the Universities towards the public schools for boys." Dr. Pinches seconded the resolution which was agreed to.

The University Examinations for women, which have just been granted by the Syndicate have been generally answered in the newspapers this week. It is stated that an examination will be held this year at the University of Cambridge, commencing on Monday, the fifth of July, open to women who have completed the age of eighteen years before the first of January, 1869. Then follow the regulations and local arrangements required at the various centres, which shall be appointed by the University.

Yours truly,

R. M.

A WOMANLY WISH.—Queen Isabella is not the first woman who has wished herself a man. A foreign letter relating to her, closes thus:

Let us be off, said the Queen at length; and she stepped into the royal carriage. Her train also entered the locomotive was attached, and at the moment the conductor was about to give the signal, two dispatches doubtless of moment, were brought; the Queen immediately stepped out of the carriage, and said to her ex-minister, who was begging her not to go to Madrid again, "If I could wear pantaloons, I would go back to my capital." This is a historical fact.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, FEBRUARY 4, 1869.

TO SUBSCRIBERS.—HOW TO SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

POST-OFFICE MONEY ORDERS may be obtained at nearly every county seat, in all the cities, and in many of the large towns. We consider them perfectly safe, and the best means of remitting fifty dollars or less, as thousands have been sent to us without any loss.

REGISTERED LETTERS, under the new system, which went into effect June 1st, are a very safe means of sending small sums of money where P. O. Money Orders cannot be easily obtained. Observe, the Registry fee, as well as postage, must be paid in stamps at the office where the letter is mailed, or it will be liable to be sent to the Dead Letter Office. Buy and affix the stamp both for postage and registry, put in the money and seal the letter in the presence of the postmaster, and take his receipt for it. Letters sent in this way to us are at our risk.

BOIL IT DOWN.—No article over two columns will, hereafter, be admitted in THE REVOLUTION.

S. B. A.

SUFFRAGE TO BLACK MEN.

On Saturday last the House of Representatives voted on the following constitutional amendment:

Be it resolved, etc., two-thirds of both Houses concurring. That the following article be proposed to the Legislatures of the several states as an amendment to the constitution of the United States; which, when ratified by three-fourths of said Legislatures, shall be held as part of the said constitution, namely:

Article 15, Section 1: The right of any citizen of the United States to vote shall not be denied or abridged by the United States, or any state, by reason of race or color, or previous condition of slavery, of any citizen or class of citizens of the United States.

Sec. 2: The Congress shall have power to enforce by appropriate legislation the provisions of this article.

The resolution was passed by the necessary two-thirds. Yeas, 150; nays, 42.

The Speaker, as a member of the House, voted in the affirmative.

The amendment will no doubt be sent to the states for ratification, but its success there is by no means sure. Had Wendell Phillips and the abolitionists demanded the right on principle, instead of expediency and policy, and thus necessarily included woman in the claim, the conscience of the nation would have been educated by them instead of more and more corrupted, and the prospect, at least for the colored man, and indeed for woman also, would have been far brighter than it is at present.

P. P.

WOMAN SUFFRAGE IN THE SENATE.—In the discussion last Friday, Senator Pomeroy of Kansas supported his well-taken position in a manly manner, declaring that if the republican party were to abandon the cause of Equal Rights it would lose all its votes, because the people would no longer have a motive for sus-

taining it, nor would it be worth sustaining. The advocacy of Equal Rights, instead of being a source of weakness to the party, was really the source of all its strength. He said he would have the party raise high the banner of Equal Rights, and by one comprehensive amendment strike out from the constitution all distinction between citizens as to their rights before the law on account of race, color, condition or sex.

Mr. Bowen, of South Carolina, also made an able speech on the proposed Constitutional amendment, taking the ground that the right of suffrage is natural, inherent, and inalienable. The speech showed research and ability, and claimed the attention of the House.

MEETING OF SOROSIS.

A LARGE meeting of this, to many, somewhat mystic body, was held last week at Delmonico's, wherein was considered some affairs of highly important and practical character. For the first time a man and a brother was permitted entrance and a hearing. He appeared on behalf of the Cretans. So it seems foreign as well as domestic missions are in contemplation.

A report, written by Mrs. D. G. Croly, on the subject of "Dress and the Fashions," was read by Mrs. Dr. Dinsmore, and the following resolutions were appended to it:

Resolved, That the time is past for laying down monastic laws or setting up arbitrary standards of fashion or reform in woman's dress.

Resolved, That in the rapid interchanges of thought and ideas from different parts of the world, no rules or regulations could have the effect of preventing the adoption of a really tasteful and meritorious fashion; and that, therefore, a system of exclusion is as useless as it is antiquated and illiberal.

Resolved, That individuality in dress should not only be tolerated, but encouraged, in order to promote the independence which would develop original ideas, and sustain women in adapting their dress to their own views, and conceptions of taste and fitness.

Resolved, That while we condemn fashions that expose the person more than good sense or good taste would warrant, we uphold the right of every woman to please herself in the matter of dress, and make it as far as possible the exponent of her own sentiment and individuality.

Resolved, That "Mrs. Grundy" is a nuisance that shall neither be tolerated nor quoted by a member of Sorosis.

The report was accepted and the resolutions adopted.

After the disposal of miscellaneous matters in hand, a long and able report was read by Mrs. Bronson on the question of founding an institution for training domestic servants. The necessity for it, or for something else, was fully shown in a detailed exposure of the present state of the kitchen and other portions of the family domicile. It was proposed in the report to apply for a charter of incorporation under the name of the "New York Labor and Exchange College," by petition thus:

The petition of ———
Respectfully sheweth; that your petitioners have associated themselves together, and contributed funds, for the purpose of founding and endowing a school for the instruction of persons in the various industrial arts, more particularly those which belong to household service and duties, and to inculcate such manners, habits of self-reliance, individual responsibility, and social virtue, as shall entitle them to the consideration and respect of employers, as well as prepare them to accomplish the necessary labors with ease and dispatch.

Then follows the plan of endowments, scholarships, board of trustees and ways and means generally, after which are the following articles:

An Exchange shall be established in connection with the school, for the purpose of familiarizing the students with the best means of disposing of their labor, to fa-

cilitate graduates in obtaining employment, and to enable the patrons of the school to secure faithful and efficient help. It shall embrace a policy of protection and forethought, in favor of the graduates, in cases of sickness and misfortune.

The place where the said school shall be established and carried on shall be the City, County, and State of New York.

All this is an encouraging sign of the times, but may not accomplish the desired object—in one view, most desirable object, but not in every view. Gov. Slade of Vermont conceived the idea of evangelizing the west by planting schoolmistresses like fields of corn. But he failed; almost every hill planted, being pulled up by the unmated human crows out there, and carried off to become mistresses of a matrimonial nest. An excellent Scotch gentleman in Glasgow has opened a new system of restaurants where only young women are employed, and he meets with precisely the same disappointment. Good cooks are wanted for wives as fast as they appear, and faster too. And in this country, the difficulty is going to be far greater than in Europe and Great Britain. There, the unrighteous distinction of caste makes it almost impossible for a cook or bottle-washer to rise to anything else, however meritorious.

But, with profound respect for Sorosis, we must say that whoever supposes "college" educated cooks, American citizens, are going to drudge in dark cellar kitchens, and sleep in darker, suffocating garrets, into neither of which the sun ever shone, nor ever will, as at present constructed, climbing endless flights of stairs, from early morn, often till midnight, Sundays, and all days, and Sundays frequently most of all (that day of rest?), mistakes the genius of the nineteenth century and the mighty meaning of "Civis Americanus Sum." THE REVOLUTION ventures to suggest that the proposed college might be just the thing for thousands of ladies and their daughters whose wealth enables them to live in elegant luxury and idleness, thereby setting, everywhere, the most deleterious example possible.

P. P.

PRINTERS' STRIKE.

THE city is full of strikes by sea and land. The printers make the most impression, though the sailors, the tailors, the bakers and blacksmiths, and perhaps other callings, are abroad. A great meeting of Employing Printers was held at the Astor House, last Friday, Mr. W. C. Martin in the Chair.

Mr. Martin did not believe the present strike to be approved by the judgment of the best workers, and he had been assured that though the latter were identified with it, they were secretly opposed to it.

Mr. Baker said it had been intimated that in case of the present strike's success, the newspaper printers would demand 60 cents per 1,000 ems. He animadverted severely upon some of the newspapers which had, he said, allowed themselves to be overawed by their compositors, and had not printed the real facts of the case.

Several gentlemen spoke of the greater cheapness with which work can be done in other cities, and on motion of Mr. Baker, a committee, composed of Messrs. McCrea, Hallenbeck, Baldwin, King and Shelly, was appointed to prepare a plan for procuring help by advertising and other means. A list of names was then taken of all the firms acting in co-operation with the meeting. Mr. Alvord offered the following resolution, which was adopted:

Whereas, The Printer's Union of this city, regardless

of right and courtesy, have attempted, through a secretly premeditated strike, the enforcement of an obnoxious scale of prices.

Resolved, That we in all future conferences on the subject of wages will treat with no committee from the Printers' Union.

APPEAL FROM THE WORKING WOMEN'S ASSOCIATION.

The annexed communication, was received from Miss S. B. Anthony :

OFFICE OF THE REVOLUTION, Jan. 28, 1869.

GENTLEMEN: The Working Women's Association appeals to you to contribute liberally for the purpose of enabling us to establish a training school for girls in the art of type-setting at once. There are hundreds of young women now in this city (more than fifty have made personal application to me), who stand ready to learn the trade—women who are stitching with their needles at starving prices, because that is the only work they know how to do. Now, gentlemen, if you will help us to money, we will at once start a school; these women must be helped to board, in part at least, while learning the trade. Give us the means, and we will soon give you competent women compositors.

Respectfully yours, SUSAN B. ANTHONY.

Miss Anthony was invited to attend and address the meeting, which she accordingly did, upon the subject of training women for employment as printers. Her views seemed to meet with the approval of the meeting, and the subject was referred to a committee for consideration, and a vote of thanks was given to Miss Anthony.

STONES HOLDING THEIR PEACE.—When Senators and Representatives in Congress are laboring earnestly in woman's behalf, Lucy Stone, instead of joining her voice, is even silencing theirs with her cry of the "Negro's hour." A member of Congress writes us under date, February 1 :

"Lucy Stone has ruined *Wilson* and several others, for any action this year, by saying that 'Women must wait for the negro.' That proposition is both *wrong* and *insulting* to the intelligence of the age. While I am for the negro, I am and many more members of Congress, for woman, *equally*—and for *all*—on account of their manhood and citizenship."

MISS ANTHONY IN MASSACHUSETTS.—We hear, just as we are on the way to press, that Miss Anthony's visit and meetings at Northampton and Florence on Saturday evening and Sunday last were satisfactory in the highest degree. A handsome list of new subscribers to THE REVOLUTION is already received as the first fruits of a harvest that in which promising soil, cannot fail. Miss Anthony, as we learn, addressed three large and deeply interested meetings, one of which was an earnest, free discussion that gave much satisfaction to Miss Anthony herself, and delight as well as instruction all to who heard.

COOPER INSTITUTE.—The question of Suffrage will, it is expected, be reached, at the next session of the class on the Science of Government, at Cooper Institute, conducted on the Socratic method by Professor Leverson of the U. S. Bar. The class meets every Monday and Thursday at 7½ p.m. in the Music Hall, 4th floor. Let friends of Woman's Suffrage go and see if Mr. Leverson's science includes woman.

POPULAR READING.—Mrs. Augustus Maverick begs to announce that she will give a public reading—simple and not sensational—at the Brooklyn Athenaeum, on Monday evening, Feb. 8th, at 8 o'clock. Tickets, \$1.

LECTURE BY GEORGE FRANCIS TRAIN.

COOPER INSTITUTE was never used to better purpose than on last Friday evening for the closing lecture of the course by George Francis Train. Aisles and all were packed in every part. Abating half an hour of the lecture for eccentricities of the speaker (if the world please), it may still be said truly, that two hours were never used to better purpose by any lecturer in that hall. Of Mr. Train's power over an audience, hereafter there can be no doubt. In some of his most impressive passages, the silence, with such a multitude, was fearful. At other times the applause was perfectly stunning. There was all the dramatic power and eloquence of Gough, with a display of practical knowledge on public affairs in every department now absorbing the national mind, everywhere, as well as in Washington, particularly on the Finance question and our present serious and complicated relations with Great Britain, that many Goughs do not possess, and of which Congress and the government would do well to avail themselves, in their present bewildered and vagabond state. No report of the lecture would be possible. As easily photograph chain lightning; as well stenograph the "rushing mighty wind and cloven tongues of fire" on the day of Pentecost. From eight o'clock till ten the vast multitude was held almost as if entranced. Every allusion to the freedom of Ireland, to Father Mathew and Temperance, to the cause of Woman Suffrage and of the laboring classes, was received with thunders of applause. His exposition of the way the products of American industry are filched away by British capitalists, with the direct connivance of our own government, that both directly and indirectly, privately and publicly, adapts its policy to that very end, several times aroused the indignation of the audience up to the very point of immediate war.

Altogether, the address was one of which no possible human report can convey any adequate idea. And it is not remarkable that the lecturer has more calls, from every part of the country, to speak, than there are days and nights, and that he is everywhere greeted with thronging audiences.

P. P.

WORKING MEN'S ASSEMBLY.

This somewhat imposing body was in session last week at Albany. On Thursday afternoon the question of woman's co-operation in the business and benefits of the Labor Union came up, as follows :

The resolutions reported by the Committee on Resolutions were acted upon as follows :

By Mr. Troup.—That the Committee on Prison Labor be instructed to procure copies of the bills that have been presented to the Assembly this session. Laid on the table.

By Thos. Alder.—That the delegates to the Assembly will encourage and assist the formation of organizations to promote the interests of female labor in every department and branch of industry they may be engaged in, thus securing to them the rights and privileges which we as organizations enjoy. Adopted.

Mr. Mulhall offered the following amendment to the Constitution.

ART I. SECTION 1.—To insert after the word "working-men," "and working women."

Mr. Campbell moved to lay it on the table indefinitely. A vote was taken, and the chair decided that it was carried, when Mr. Graham called for the yeas and nays. He would like delegates to put themselves on record on this question. Amended to take a standing vote. The amendment was lost.

Mr. Mulhall asked the privilege to explain his action. Permission was granted. He said it was not his inten-

tion to offer anything that would reflect discredit upon the body. He simply wanted the females to have the benefit of their trades, and he thought by denying them this right a great injustice was done to them.

Mr. Feneer wanted the women to be paid what they were worth.

Mr. O'Hara was opposed to the discussion of the question; let the women of the state organize for themselves.

Mr. Weaver demanded the previous question, and the main question was decided to be put.

Mr. Graham obtained the floor and made a lengthy and able speech in favor of the working women, and said it was a shame and disgrace for this body, pretending to seek the elevation of labor, to neglect or refuse to help this large, deserving, but down-trodden class.

Mr. Topp said he would be ashamed to go home and say he had attended this assembly if it overlooked the claims of the Female Organizations.

Mr. Feneer favored the motion to adopt, and hoped two-thirds would vote for the amendment.

Mr. Mathews said women were not in competition with him, and he would not vote for the motion.

The question was further discussed by Alder, Wesver, Dougherty, Bourke, Mulhall, and Troup, when the vote was taken by yeas and nays, and resulted as follows: Yeas—Jesseup, Troup, Graham, Ryan, Mulhall, Walsh, McGrath, Gilmore, Donal, Delaney, Weaver, Alder, Conolly, Wells, Reeves, Dougherty, Topp, O'Brien, Van Dyne, Feneer, Dunn, Nye—O'Hara, Clute, Mathews, Campbell, Fayle, Garvin, Bourke, Murphy—8. Absent—Rose, Clute, Kuhn, Cooper, and Chickering—5. The motion was decided carried, which was applauded.

PRINTERS MEETINGS.—They are frequent and very important just now in this city but no Strike ever yet paid its cost. They are hopeful signs of the times, showing that vitality still exists in the system. A great meeting was held on Saturday last, and another on Monday to hear reports of Committees chosen on Saturday. Some attention was paid to the Employers meeting of Friday at the Astor House, and to the statements there made. Reference was also had to the proposal made there by Miss Anthony of THE REVOLUTION, which was denounced as being calculated to prove detrimental to the interests of the working women, inasmuch as it aimed at injuring the status of the men who had hitherto proved themselves to be the most anxious in assisting the women to achieve the position to which they are entitled.

A resolution was passed appointing a committee to draw up the report recommended by Mr. McKechnie; but the matter as relating to Miss Anthony's scheme was, after much lively discussion, placed under the table.

A member drew the attention of the meeting to the scale of prices made by the employers and published in Saturday's World, but a hint from him to accept it as a compromise, was instantly hissed down.

ABSDURD AND UNJUST.—The Chicago *Religio Philosophical Journal* tells of a school near that city of only twenty scholars that pays an old foggy man forty dollars per month for teaching, and a hale vigorous young woman, twenty dollars a month for the same work, and the trustees said that Miss — was better qualified and gave better satisfaction than Mr. M—. In heaven's name, why don't you pay her as much as you pay M —? asked the Editor; "because she is a woman, and not worth as much," was the answer.

COUNTING-ROOM CALENDAR.—The handsomest and best to frame and hang up in the counting room, is published by John A. Gray & Green, who print, stereotype and electrotype in every form and style, whatever comes along, at their immense establishment, corner of Frankfort and Jacob street, New York.

SOUND ARGUMENT.

A NEGRO preacher of the Gospel, and doubtless a little inspired, on being asked if he was in favor of Woman Suffrage, replied with great pomp: "No sar, I is 'posed to dat, it will not do at all. I tell you dat de woman was de first to commit sin, sar. I tell you that the damsel demanded the head of John the Baptist, sar. I tell you dat when God made man, he gave de man power over all living, and made de man boss over de woman, sar. I tell you dat God let de man name ebery thing, and de man named de woman Eve, because she was the Mother of all Evil. I tell you, sar, it will never do, sar, for I am a preacher and my father was a preacher before me, and I am a better preacher than he ever dare be; I tell you what, sar, dat I understand de Bible a good deal better before I could read, ban my ole missus ever did sar: I tell you it will never do to let dese women vote."

The above is a real occurrence and not a fancy sketch, and is certainly as good reasoning as is generally heard on the off side of the question.—*Ed. Revolution.*

HERO WORSHIP.—Since Sam Patch, the jumping hero, none has been more famous to American idolaters than Weston the walker. Though almost always failing, he keeps trying, the saintly fellow, and the people keep wondering and worshipping. A telegraphic dispatch from Concord, N. H., one day last week said very solemnly "Weston arrived here this morning, nearly a day behind time. During the walk between Portland and Wakefield a blinding snow-storm prevailed, and it was with the utmost difficulty that he could see his road. The weather afterward became fearfully cold, but Weston continued on his walk, frequently rubbing his face and ears to prevent them from freezing. A multitude followed him down Main street, and the verandahs of both the Phoenix and Columbian Hotels were crowded with ladies, who waved Weston on with sweet smiles and fluttering handkerchiefs. Deacon McFarland John M. Hill, Esq., Onslow Stearns (next governor of the State), George Minot, the Hon. Geo. G. Fogg, and delegations from Pembroke, Chichester, Dumbarton, and Hopkinton followed him three miles out on the Fairmount road. Flags were displayed from the offices of the *Statesman* and the *Independent Democrat*."

If an exhibition like the above does not indicate great scarcity of heroes, it certainly does show a not over fastidious taste as to their quality."

MRS. ANNA C. FIELDS, of Brooklyn, sent to Senator Pomeroy a Woman's Suffrage petition signed by 228 persons—150 women, nearly all of them new converts to the question. Many of the women were visited two or three times, and some of them took weeks to deliberate before signing. Mrs. Field obtained the signatures for no association—but canvassed simply to ascertain how many of her friends were ready to assume the responsibility of a voice in the government.

NEW ENGLAND LABOR REFORM CONVENTION.—It was a most important and interesting gathering. Boston has not often in the latter years been honored with a better, for numbers, earnestness or ability. We shall give it more attention next week.

WOMAN IN THE CHURCH.

A "CHRISTIAN CONVENTION" has just been held in Chicago, irrespective, as we judge, of sect, at which the place and power of woman in the Church was thoroughly considered. The following extracts from the proceedings show that the Church and Ministry are already becoming deeply imbued with the doctrines of THE REVOLUTION and the advancing spirit of the age:

Rev. Prof. Swing said religion made no distinction as to sex, and hence the question as to "Woman's Work in the Church" might be narrowed down to the question, "What is the Christian's Work?" The medical profession was an accident, springing from disease; the legal profession was an accident, springing from crime; and so on with other professions. But the profession of the sphere of the Christian, was natural, existing of itself. In this profession woman is equal to all; none are head and shoulders above her on God's floor. Leaving aside the question of woman's occupancy of the pulpit—her only disqualification, if it were such—there is no portion of Christ's work which she may not and should not perform. The idea must be taught that woman has work to do in all departments of life. She has heretofore been either man's slave or his toy, and a third estate of woman should be created—an estate of duty and action. This once established, then let woman be shown that her highest sphere of duty is in the Church.

Mrs. Comstock, the Quakeress, spoke upon the subject, saying that, in so long stifling the question of woman's work in the church a great light had been hid under a bushel, for it is the women who have not only the time to spare, but they have also much more power in encouraging the work. She thought that, in connection with every church there ought to be a mother's meeting held once a week, to which the poor mothers of the city might be gathered and aided and counselled. Women should more frequently make their voices heard in the prayer meetings, and it was the duty of the brethren to invite them to participate in all the exercises of various church meetings. There were multitudes of women in Chicago going down to the depths of sin and degradation, and they could alone be saved and rescued by the women of the Christian churches.

Rev. O. H. Fowler next spoke, declaring that, in excluding women from active privileges and duties, the church had been eating the bones and leaving the fat. Woman was the last at Christ's sepulchre and the first to meet him. When women stand back in the church it is one of the surest indications of the decline of piety.

Mrs. Ladd, of Brooklyn, addressed the meeting, in a pointed, forcible style, saying that women only wanted to be invited in order to make themselves more active and useful.

Rev. Dr. Raven said it was a disgrace in the nineteenth century that the question of woman's work should come up at all to be discussed; but yet, that it had come up, was a hopeful sign of the times. He knew that the women of Chicago were doing more work now than the men, and therefore it was not for us to ask what women should do, but what she is doing. Let the woman alone and don't put any obstacles in their way, that they will work fast enough for Christ, and the chief concern of the men should be to keep out of the way.

Rev. Mr. Jutkin said that the ancient church had an order of deaconesses, and he wished there was in the Protestant Church some organization corresponding with the Sisters of Charity in the Roman Catholic Church, merely for Christ's sake. Women talk, and sing, and pray to so much better advantage than men, that they ought to have scope for constant employment in that direction.

Rev. Mr. Burns drew largely upon the Bible, and with beautiful effect, to show that woman had in all ages embodied a preponderant portion of the goodness and piety of the human race.

MRS. STANTON'S ADDRESS.—We were mistaken in stating last week that Mrs. Stanton's entire speech was in the *World*; it was merely an abstract, though sent to us as entire; but, as she was appointed by the National Women's Suffrage Convention to prepare an address to Congress, her speech delivered at Washington will be revised for that purpose, and published in pamphlet form as soon as possible.

SOUND DOCTRINE.

It is always pleasant to record the good word of the pulpit, from whatever source. The following are a few periods only of a sermon recently delivered by Rev. F. A. Noble, of the Third Presbyterian Church in Pittsburg, Pa.:

I know what you will answer back to me—"We are afraid to trust these men with the ballot." Some of you say it sincerely, thoughtfully. Some of you say it, consciously, or unconsciously, because it has been a party catchword. But, for one, I am not afraid of the ballot. I believe with Macaulay that the only way in which to fit a people for self-government is to entrust them with self-government. And I would give this principle the widest application. For I do not argue that the negro shall have the ballot because somebody else quite as ignorant and more unfamiliar with the workings of our institutions, happens to have the ballot. Nor would I take it out of any man's hands to put it into his. Had I the power, to-day, I would not withhold the ballot from the Irishman who has really become an American citizen. I would not withhold it from the German. I would not withhold it from the Scandinavian, from the Welchman, from the Englishman, from any man of any state, or race, who has chosen to make this land his home. Indeed, I would extend rather than limit enfranchisement. For I would put the ballot in that most sacred and sanctifying place in which a ballot was ever yet deposited, in the *white hand of woman*. It is coming to that. Women shall yet have a voice in public affairs that is *her own*. She will have a voice as man has a voice, and when women vote, the divinity of the ballot will appear. For those evils which now walk abroad unabashed, shall sink alive in outer darkness. I would give the negro the ballot, therefore on the same broad ground, on which I would give it to others, because it is their right. * * * Not merely as a right, therefore, but on the ground of mere policy, and without a single apprehension of ruinous consequences, would I clothe the negro with suffrage. I believe that is the best way to meet what all feel to be an embarrassing question. Something must be done with him and for him. I believe no better thing can be done than to crown him with manhood. It has been said the worst possible use you can put a man to is to hang him. So I believe one of the best possible uses to which you can put a man is to put a vote in his hand.

THE WOMAN'S ADVOCATE.—Our neighbor Tomlinson, has, we are glad to learn, good promise for the *Advocate's* success. It seems to be well received in all directions. The Boston *Commonwealth*, a good and friendly judge in such cases, said of it last week:

The initial number of the *Woman's Advocate* has a good list of names on its cover, and some excellent reading inside. It is printed on fine paper, in clear, honest type, without embellishment. It is evidently prepared for work, not play. Charles K. Whipple contributes an article entitled "Gently and Kindly," which commends a "grave and earnest treatment of the subject as the one best fitted to secure good results, both immediate and future." We heartily endorse this view. And to all this gentleness and firmness and gravity let it add enough of the sparkle and vim of THE REVOLUTION to "float it," and its future is assured.

M. JULES FAVRE, in lecturing before a large audience in Paris, on literature, from the time of Pericles downward, expressed his belief, in conclusion, that woman was destined to play a greater part in the world's affairs than she had done. He said, "the time had come when woman would not be merely the mother of citizens, but a citizen herself, and would be emancipated from all fetters except those of duty and morality." We have not seen a full report of his speech, but thus far we find no mention of the many women, who have adorned French literature during the last century.

THEODORE TILTON addressed the prisoners of the Ohio penitentiary, at Columbus, on a recent Sunday, and is reported to have moved many of the hardened men to tears.

WOMAN A PREEMPTRESS.

It has been a question whether woman could preempt with men the public lands. The question being raised, whether "an unmarried woman, over twenty-one years of age, not the head of a family," had the right to preempt, the law extending that privilege to: 1. "Every person being the head of a family;" 2. "A widow;" 3. "A single man over the age of twenty-one years," a decision was rendered that, in the spirit of the law, the "unmarried woman" was "a single man."

The argument through which this just conclusion was reached, it is said, was this:

The Anglo-Saxon word "mag-an" means to be able, or strong; this, by elision, naturally slides into the word "man," a generic term, applying to both sexes, the original Saxon, from which the English word is derived, having been used in a sense so comprehensive as to mean "mankind," man, woman, a vassal, also any one like the French "on," Gothic "manna"—the Hebrew, meaning species or kind. "That's woman's ripe age, as full as thou art; at one and twenty." Understanding the terms of the law in their wider sense the office decided that an unmarried or single woman over the age of twenty-one years, not the head of a family, but able to meet all the requirements of the preemption law, has a right to claim its benefits.

GOVERNMENT EXPENSES.—The people are continually stunned, or would be, were their ears not of lead, at new announcements of government expenditure. The democrats might be worse, but the republicans certainly exceed all former parallel. And they grow worse and worse. Only the blindness of the people to the outrages continually imposed on them, keeps the government out of a Revolution as bloody as that which overthrew the throne of France in 1793. Here is a trifling but recent report:

The expense of the House in 1863, exclusive of the pay of members and mileage, was \$198,000. Mr. McPherson took possession of the office in June, 1864. That year the expenses were \$328,384; in 1865, \$481,854; in 1866, \$462,431; in 1867, \$564,810; in 1868, \$685,281. From 1863 to 1868 the expenses of the House have increased nearly \$500,000. It must be borne in mind that all this time there has not been a full House, the southern states being out. The expenditures for furniture alone were for 1865-6, \$40,000; 1866-7, \$50,000; 1867-8, 60,000. This does not include the amount for furnishing the Speaker's room, which is about \$6,000, and which has not as yet been allowed by the Committee on Accounts.

FORTUNATE DECISION.—The Georgia legislature has been discussing Woman's Suffrage. A resolution was offered proposing to invite Lucy Stone to come into the state to instruct the committee and the people on the subject, which certainly would have been well. But a sadly-informed member proposed to amend by substituting the name of Horace Greeley for Lucy Stone which, fortunately, found no favor. Dark as Georgia is she can see better than that. The whole question was finally dropped.

WORKING WOMEN'S MEETING.—The regular meeting of the Working Women's Association will be held at Cooper Institute (room 24) on Wednesday evening, Feb. 10th, at 8 o'clock. All who believe in educating women to self-reliance and self-support are cordially invited to attend and become members of the Association. The one great need of the hour is to qualify the women workers to *really* earn equal wages with men; we must have **TRAINING SCHOOLS FOR WOMEN** in all the industrial avocations. Who will help the working women devise ways and means to establish them?

B. B. A.

ATROCIOUS.

Some time ago, the English courts tried a minister for holding the hand of a poor ignorant girl in a burning candle to give her an idea, or foretaste, of "eternal burning." The following account of another ministerial monster, comes in the *London Star*:

At Lincoln, England, last month, the first private execution of a woman took place under the new law which prohibits public hangings.

One would have thought that the hangman would at least have been allowed to get his work over as quickly as possible; but will it be believed that his preparations were delayed in order to give the chaplain a further opportunity of extorting a confession from the culprit. The woman did not confess; she had all along maintained a stubborn silence; all the efforts of the chaplain had been unavailing to draw from her one word of penitence and submission; and he had made great efforts. The woman had fainted when she was pinioned, and her incoherent expressions on the way to the gallows showed clearly enough she had lost all the little power she ever possessed over her own thoughts, and that, in fact, her mind was wandering. In this state she arrived at the drop, and the chaplain then thought fit to ask her if she still persisted in declaring that she had nothing to do with the crime. She replied, "No, I had not, sir." This would have been enough for most people, but it did not satisfy the chaplain. She was then accommodated with a chair. While she was sitting in the chair the chaplain delivered a discourse of over a dozen lines on the sinfulness of obstinacy and the duty of the confession. "Do you say now you did not commit the crime?" he asked in conclusion. The prisoner—"Yes." The chaplain—"There is only one hope left;" and so on, through another discourse, before the executioner was suffered to do his work. Her obstinacy was deeply to be lamented; but as the chaplain had failed to shake it during the period allotted to his ministrations, he certainly should not have been permitted to extend that period for the purpose of torturing her into a confession. Least of all did it become a clergyman of a protestant church to admonish a dying woman in the following language: "Had you made a declaration of your sins, I should have done what, as a minister of Christ, I am entitled to do. I should have told you that your sins, though many, are forgiven. I am sorry I cannot exercise that authority at the present moment. I must leave you to God." These seem to be words of sacerdotal pride rather than of Spiritual consolation.

BISHOP'S SALARIES IN ENGLAND.—The annual incomes of the various English Bishops range from \$10,000 to \$75,000. Canterbury enjoys the latter and Sodor the former amount. London and Windsor have each an income of \$50,000 a year, and Durham \$40,000. The other Bishoprics are worth from \$20,000 to \$27,000 a year. Worth that to the bishops, perhaps; but what are the bishops worth to the people who drudge life away to pay them, and live themselves, so many of them in starving poverty?

GOOD AND TRUE.—Mrs. Dr. Hathaway said, at the Woman's Rights meeting in Washington, that it would not look half so bad to see women with babies in their arms in the seats of Congress, as it now does to see men nursing bottles of whiskey there.

LEFT OUT.—Mrs. Stanton's address before the Congressional Committee on Suffrage in the District of Columbia, accidentally mislaid, will appear next week.

Boston papers report that prominent members of the Anti-Slavery Society say it will disband if Boutwell's reconstruction measures, now before Congress, are adopted.

Some of the most amusing sporting pictures in Punch are from the pencil of a young lady, who, it is said, can draw and ride with equal daring and freedom.

LITERARY.

GARDENING FOR THE SOUTH; OR, HOW TO GROW VEGETABLES AND FRUITS. By the late Wm. N. White, of Georgia. New York: Orange Judd & Co., 245 Broadway.

Here is a book of nearly 450 pages, on one of the most important subjects, that can engage the human mind. It is of southern origin, too, and so appeals to that section of the country without fear of exciting the prejudices of the people there, as it might, had it been a carpet-bag production. And the south needs it more a great deal than the publishers do the profits of its sale.

Gardening seems to have been the original occupation of man. And of woman also. And what they both have now to do is, to regenerate and reconstruct this shipwrecked earth into another garden of Eden. And the sooner they understand and set about that work the better. It has been a wilderness for wild beasts, and pasture for all sorts of brute animals, unclean and clean (if there be any clean), long enough, and too long. A pound of pork costs a peck of corn, and will then at one eating poison, or taint the blood of the whole family; while the peck of corn, well-cooked, in bread or other ways, would feed wholesomely and healthfully that same family all day. The domesticated brutes altogether, exhaust more of the life-giving forces of the earth in one year, than do the whole human family in a hundred years. The earth, properly-treated, and with no hard labor, would feed millions on millions of human beings, and grow more fertile all the time. And agriculture is, at the same time, counted among the basest and most menial of all human callings. The garden is the first attempt at recovery from the Fall. Even women are going rapidly and joyfully into it; and those other beings, called *ladies*. Let them go, and God speed them. The men will follow fast, as soon as they see (as they will see) that it pays; and that they have been herdsmen, and groomsmen, and swine-feeders, and waiters, and chamber-maids to all sorts of four-footed beasts long enough. Indeed, until they have become awfully brutish themselves. Meantime, let the sale and circulation of books like the one before us, be as rapid and extensive as possible.

HARPER'S Weekly and **Harper's Bazar** are weekly and welcome visitors. Four dollars per annum; ten cents single. The latter is the best of authorities on modes and styles for the outer adornment (or otherwise) of women, and contains, at the same time, much excellent reading matter more important, indeed, on the most important, things. It is progressive, too, and intends to be as early in the market of new ideas, as of styles and fashions. We might more frequently quote from its pages only that it seems a pity to plunge the murderous scissors into them beheading or belaboring at the same time, on the opposite side of the leaf, some beautiful belle, or other form of dry and fancy goods advertisement. As we only spoil a pattern in clipping the following, headed *Woman's Literature*, we extract it from the *Bazar* of the 6th of Feb., for readers of *THE REVOLUTION*:

"A thing greatly to be deplored is the love of women for sensational literature, and the extreme aversion which most of them feel for 'dull reading,' as they call anything grave or solid. What do they first claim at the circulating libraries—history or fiction? *Kinglake's Crimea*, or *Charlotte's Inheritance*? *Carlyle's Frederick*, or *Guy Livingston's latest*? What do they read in newspapers? the leading articles? the letters from great names on grave subjects? the Congressional debates? or the murders, the police-reports, the little bits of news and gossip, and that awful column of facts, table-talk, odds and ends. These are the woman's bits in a newspaper, with occasional interludes of foreign correspondence, which must be written for ladies only! This dread of dullness is one of the most foolish things about women, and one of the causes, *inter alia*, why their conversation is so often not worth listening to. They gossip because they cannot converse. They do not cultivate that art of pleasant, easy, sprightly conversation, which comes in as part of the education of a French woman, and which is as necessary for her social success as the art of dress or the science of appearances. These few women who can talk easily and brightly on the current topics of the day are always sought in society, and never in want of partners for a conversation. They may be old and ugly; but men with brains will leave the prettiest girl in the room, if a fool, for them, and neither wrinkles nor harsh lines will repel them if the wit is keen and sense is clear. But women in general think that their only social value lies in their outside prettiness and the amount of personal admiration they can excite; and so they neglect the beauty which lasts for that which fades; and when they are no longer charm-

ing as possible lovers, have nothing to fall back upon as pleasant companions."

PETTERSON BROTHERS are among the busiest men abroad. No sun goes down on their immense establishment without warming and lighting into life some new book or books. They have just now issued, among a whole shelf full of others, *THE RED CORNER FARM*, by Mrs. Henry Wood, author of "East Lynne," "Lord Oakburn's Daughters," etc., etc. Price \$1.75 in cloth; or, \$1.50 in paper cover. In the preface the publishers say the germ of this novel appeared in a short tale published by the author in a first-class periodical many years ago; but she has now taken it up, enlarged the plot, re-written and lengthened the whole, making the present volume as large as well as entirely new novel; the only similarity being that the name given to the present novel is the same as was given to a short tale published by her many years ago.

THE LADIES REPOSITORY: A Religious and Literary Magazine for the Home Circle. \$2.50 a year in advance. Boston: Universalist Publishing House, No. 37 Cornhill.

We are right sorry to miss from the pages of the *Repository*, the name of Mrs. Hannaford. The Universalists can ill afford to spare the like of her from their pulpit or literature. She can get on much better without the sect, than it can without her. The *Repository* will be still well and ably conducted, no doubt, and we trust will not abate one iota of its power in advocacy of the political, social and religious rights of woman.

THE HERALD OF HEALTH for February contains, among other good things, an article on Woman, by Prof. Welch, of Yale College. He says: "The literature of woman in this country is juster, more philanthropic, more religious than that of man." New York: Miller, Wood & Co., 16 Light street; the American News Co.; the New York News Co. \$2 per annum. Single copy, 20 cents.

PACKARD'S MONTHLY. The February number redeems the pledges of the past. Its success as a journal is scarcely exceeded even by *THE REVOLUTION*. Like our own paper it hopes to succeed by being faithful and true to all good and progressive thought and enterprise. "Wo unto you when all men speak well of you," is the only Scripture it has to fear. For some reason, it has grown a universal favorite; but surely it cannot yet be for any undue effort on its part to propitiate the world's favor. S. S. Packard, 937 Broadway, New York. \$1 per annum.

THE MOTHER'S JOURNAL: An illustrated monthly magazine—Mrs. Mary G. Clark, editor. Chicago: 8 Custom House Place. \$2 a year in advance. It is a magazine for mothers, wives and daughters. It discusses no sectional, political, or sectarian questions, only those that interweave the great principles of virtue and humanity, truth and right, and the well-being of parents and children.

AMERICAN HOMOEOPATHIC OBSERVER. Detroit, Mich. Dr. E. A. Lodge, general editor and proprietor, 51 Wayne street. \$2 a year in advance. An able and valuable medical publication, which the west will do well and wisely in giving a liberal support.

VICK'S FLORAL GUIDE for 1869. The first edition of over one hundred thousand of Vick's Illustrated Catalogue of Seeds and Guide in the Flower Garden is now published. It makes a work of 100 pages, beautifully illustrated, with about 150 fine wood engravings of flowers and vegetables, and an elegant colored plate, a bouquet of flowers. It is the most beautiful, as well as the most instructive, floral guide published, giving plain and thorough directions for the culture of flowers and vegetables. The Floral Guide is published for the benefit of customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for ten cents, which is not half the cost. Address James Vick, Rochester, N. Y.

SCHOOLDAY VISITOR, for February, Daughaday & Becker, 424 Walnut street, Philadelphia, comes brighter than ever, and seemingly more than ever encouraged by New Year's success. It offers a magnificent steel plate Premium Engraving for every subscriber, as well as valuable prizes for clubs. Price of magazine, \$1.25 a year. Magazine and engraving, \$1.50.

ATLANTIC MONTHLY for February. Boston: Fields, Osgood & Co. New York: 63 Bleeker street. Praise of the *Monthly* is only thrown away—in labor lost. Every-

body knows all about it who knows Boston, and it has all the readers and patronage that its publishers can desire. Every Saturday, too, is another of their periodicals which some of the youngsters about our office, all of whom are women, young of course, will hardly allow us to see in their eagerness after it. But as they are pretty good judges of such works, and highly appreciative readers, too, we do not complain. And probably, the publishers will not now that they know the facts. The price of the latter is \$5 a year; single numbers ten cents. The *Monthly* is \$4 a year.

PUTNAM'S MONTHLY MAGAZINE of Literature, Science, Art and National interests. A comprehensive title, truly, but not more so than the nature and quality of the work warrants; while in literary ability and mechanical execution, it is second to no journal of its kind in America. It is progressive, too, in spirit; bold and brave in its treatment of old abuses, however time-honored, hospitable and charitable towards what is new, however proscribed, or hated by the crowd. Its circulation cannot exceed its real merit. The February number has able articles on Work, Wages and Combination, Men's Rights, and the Gallows in America, besides many others of much interest and value, both prose and poetry. New York: G. P. Putnam & Son, 661 Broadway. Four dollars per annum.

THE AMERICAN MISSIONARY—devoted extensively to missions and schools among the freedmen, and as such worthy of all praise and patronage. New York: Published monthly by the American Missionary Association, 53 John street. Price, 50 cents a year, in advance.

THE RADICAL for February is complimentary, even to itself. The first article is one of Mr. A. Bronson Alcott's conversations, verbatim reported, on Woman. And it, alone, is worth the price of a year's subscription, as readers of *THE REVOLUTION* shall see next week, if room can possibly be found. Four dollars a year, in advance; 25 Broomfield street, Boston.

THE LITTLE CORPORAL. Chicago is fortunate in owing him as a son. But he visits any house or home in the country, a guest for all the boys and girls, big and little, for one dollar per annum.

THE VELOCIPEDE. It is the most thorough bred hobby-horse in market. And the most prolific, too; coming in droves and soon to be ridden everywhere, by everybody. Already the women and girls are practicing on him, in schools for the purpose, and we shall soon see brigade charges on him that will leave Balaklava as an idle tale. Meanwhile, Mr. W. Chester King, son of the A. B. C. F. M.'s missionary in Athens, is the editor of a lively little sheet called *The Velocipede* that will give the public information and floating gossip concerning bicycles and tricycles.

THE BENEDICT TIME WATCH.

The enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they intend to attract the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

IN MEMORIAM.—The officers of the Third Army Corps contemplate the erection of a monument to Mrs. Helen Gilson Osgood, the Florence Nightingale of the army of the Potomac.

THE editor of the *Cardington (Ill.) Republican* goes strong for "Female Suffrage." That is a question that seems to be "booming up portentously in the political horizon, and must be met, sooner or later. If all the women in the land once content earnestly with the "lords of creation" for this privilege, they will come off conquerors, for whoever knew the women in a civilized country to fall in a combined struggle for their rights. It's no use to fight the women. If they once conceive the idea that they must vote, and do such other things as a woman may of right do, they will do it, and the aforesaid "lords" will of course knuckle right down to them. The women have but to contend in order to win.

St. Louis, Jan. 17th.—In the Kansas Legislature yesterday, a concurrent resolution was introduced in the House, asking Congress to submit an amendment to the Constitution, giving Suffrage without regard to sex or color.

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 5.

FINANCIAL AND COMMERCIAL.—America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Fioneer and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND. A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.

A NEW PETITION.

The following petition has been presented to Congress by E. M. Davis, Esq., of Philadelphia, who has been long known to reformers by his labors in the cause of emancipation. It gives an able summary of the money question in its relations to the rights of labor, and we ask for it the careful consideration of our readers:

TO THE CONGRESS OF THE UNITED STATES.

The undersigned, numbering but few yet representing many, earnestly beg your serious consideration of the following:

We assert that the frequent and sudden fluctuations in the money market affect disastrously the legitimate business of the country, subjecting honest, cautious industry to the caprice or avarice of gold and stock gamblers. That confidence in regular productive business is thus weakened, non-producers are increased, and general prosperity is gradually undermined, and that these evils are largely owing to our FALSE MONEY SYSTEM.

We assert that this system fosters the antagonism between labor and money; and that as money gets by law from 6 to 10 per cent. per annum, and the wealth of the country increases only about 3 per cent. per annum, the inequality cannot exist without robbing labor, the real source of wealth.

That the money business of the country is a gigantic and dangerous monopoly, managed by a few, benefiting but a few, and seriously injuring the many. That it would be no more unjust or injurious to give by law to a few the exclusive right to raise and sell grain, than it is to give to a few the power now held and wielded by the National Banks.

We claim that as money is the medium by which enterprise enriches the country, that the amount should only be limited by the wants of the country. That as the amount needed varies from year to year, and even in different seasons, to limit it by law would cramp one period, flood another, and prevent that elasticity demanded by wholesome trade.

We claim that money is not wealth,—only its representative. That it need not of necessity have an intrinsic value. That the artificial value given by law to gold, can be given to paper. That paper money is better suited to the wants of the people, than gold and silver money. That these are mainly used to settle balances of trade with other countries. That this can be done as effectually and more economically with gold dust or bullion than with coin, thereby saving the cost of coinage. That the money of the nation should be issued by the nation only, and for the benefit of the people at large. That prices of commodities are regulated by the ever-enduring laws of demand and supply, and if at all changed by an increase in the volume of money, that the change can be but temporary. That if the artificial value which has been given by law to gold, in making it a legal tender, were done away, we should be enabled to discharge our debts in Europe to an amount equal to the gold coin in the country. That so long as other countries, by giving an artificial value to gold, continue to discriminate in favor of our gold producers, we can continue to export this material to the great benefit of the whole country.

We therefore ask that the law making gold a legal tender be repealed, and that a New Money System be adopted, by which, to any one who can offer productive real estate security, the nation shall loan, with proper guards, in money similar to the "Greenbacks," one dollar for every six of security, and charge for the same not exceeding 4 per cent. per annum until the public debt is paid; that then the interest shall be reduced to the cost of producing the "Greenbacks;" to conducting the system, and to guaranteeing losses or errors in securities. That the loans shall be payable at any time by the borrowers, but never demandable by the government, so long as the interest is paid punctually and the security does not decrease. That the borrowers shall fix the denominations of the money within certain limits, and that said money shall be a legal tender and the only legal tender of the country. Also, that you have prepared, government notes, having 12 months to run (not a legal tender), bearing 3.65 per cent. interest, to be issued to any one who may wish to invest his money, thereby furnishing an absorbent or Sinking Fund for any surplus money on the market.

We confidently claim that by adopting this system, and engraving upon it the foregoing principles, money fluctuations will be impossible; productions will increase by the increased facilities; labor and money will gradually approach an equitable distribution, and from 2½ to 3 per cent. of the amount of money issued can be used towards cancelling the principal of the public debt.

We claim that if the bondholders, who are entitled to gold, should suffer from the change produced by a repeal of the law which makes gold a legal tender,—a change demanded by a more enlightened view of the rights of labor and the nature of money;—that it is a risk capital must take, and should bear without complaint.

We assert that the "military necessity" which broke the shackles of the slave, and furnished the people with the "Greenback" money, has brought untold blessings upon labor.

That in the discussion of the currency question by our public journals and public men, it is a fact greatly to be lamented, that so few look at it from the stand point of the rights of labor, and so many merely from the money interest.

That there is no hope for justice to labor until the public mind is divorced from its present false idea of the nature of money, and from the delusion that money must of necessity have an intrinsic value.

That the effort, if successful, to substitute the National Bank currency for the "Greenbacks," will be a public calamity.

That the money power necessarily favors every measure that tends to make money scarce, as this enables it to demand and obtain increased rate of interest.

That the cobweb labyrinths of Wells and Walker and other "bullionists," and advocates of the money power, are swept away at once by the important facts, that within the last seven years there has been more wealth produced than in any other similar period in our history, and that within this time the industry of the country has been supplied with more money facilities than ever before.

That although by the accumulative power given by law to money, it has gathered to itself an undue proportion of the wealth produced by labor, still while labor has a large majority of the votes of the country it has the power to reduce the rate of interest and enforce a more equitable money system.

E. M. DAVIS.

Philadelphia, January, 1869.

THE REVOLUTION ON FINANCE.

SUSAN B. ANTHONY AMONG THE SENATORS AT WASHINGTON.—GREENBACKS FOR MONEY, AND THE AMERICAN PRODUCT, GOLD, FOR SALE AT THE HIGHEST PRICE TO FOREIGNERS.—NO NATIONAL BANK NOTES.

DURING the recent visit of Miss Anthony to Washington, the opinions published in THE REVOLUTION on finance were much canvassed by some of the leading senators. The substance of a conversation with Miss Anthony and one of these senators, may not be uninteresting at the present time.

Senator—Miss Anthony, your REVOLUTION gives great prominence to finance, and I am sorry to see that you are wandering from the good old paths of our fathers, who believed that gold and silver were the only real money, and that you were preaching up inconvertible paper money, and all manner of Wall Street unrighteousness.

Susan B. Anthony—Senator, THE REVOLUTION must have expressed itself very badly or you must have read it very carelessly to bring you to these conclusions. I am for justice to all, in finance, as well as in suffrage, without regard to color or sex. One lawful money for

all alike—government, bond-holder and people. Why not, Senator?

Senator (laughing).—Well, Miss Anthony, you put the question, woman-like, in a very conclusive form to suit your view of the case, by mixing things that ought not to be mixed. Government, in our extremity during the rebellion, contracted to pay the interest of our bonds in coin, and, in order to do so, we were forced, to make the Custom Duties payable in gold coin, or, as you express it, to have two kinds of money.

S. B. A.—This is the old plea, Senator, of expediency in the place of principle. Want of faith in principle, and the terrible earnestness of the people to put down the rebellion was the first fatal mistake that government made in its financial legislation. It began discrediting its own money or promises to pay, by making two kinds of money current in its own receipts and disbursements. The present and future, however, and not the past are what concerns us, so without arguing any of these financial questions in which your experience might bring me to a full stop, I will tell you what I think ought to be done. In the first place, as we have paper money, and must continue to have it, even when we return to specie payments, let us have but one kind, and that the best and cheapest. Now, Senator, you must admit that neither you nor I have ever seen, read, or heard of any paper money in these United States that ever before was good and reliable to pay debts everywhere and at every moment, so current at precisely the same value in every hole and corner of our land, as greenbacks. Everybody takes them willingly, and parts with them reluctantly, and if they have greenbacks and National bank notes in their hand, they always part with the National bank notes first and the greenbacks last. You will agree with me that they are better than National bank notes, and better than the old State bank notes, which were always at a discount away from their home, and difficult to pass outside of the state where they were issued. Besides, greenbacks are cheaper than any other paper money, the cost being only that of the paper and printing, while National bank notes cost the people, not only the paper and printing, but also about \$20,000,000 every year, enough to pay the whole national debt in about thirty years. So, Senator, my first plank in THE REVOLUTION is—Greenbacks and fractional currency direct from government as the only lawful paper money in the country.

Senator—You take rather a contracted view of this question, and lose sight of what the country owes to the National banks for their services during the rebellion.

S. B. A.—I am sure, Senator, you are laughing in your sleeve. The service that you say the National banks did, during the rebellion, simply amounted to this: they subscribed for \$330,000,000 of Government bonds, and paid for them after government had supplied them with \$300,000,000 of National bank notes, which Congress authorized them to circulate among the people as money. Besides the \$300,000,000 that government gave them in National bank notes, the people's deposits with the National banks amounted right off to over \$100,000,000. Now, Senator, you and I, without one dollar of our own, or financial ability could have done for government during the rebellion just all of the wonderful, great and patriotic services that the National banks did, providing always of course that government and the people had been equally kind and confiding to

us. We could also have subscribed and paid for \$330,000,000 of Government bonds, just as easily and promptly as the National banks, after we had got, as they did, \$400,000,000, that is to say \$300,000,000 in National bank notes from government, and \$100,000,000 in deposits from the people. Really, Senator, this whole thing, looks uncommonly as if the people and not the National banks had paid for the bonds. What have you to say for the National banks now?

Senator—Well, Miss Anthony, I must say that I rather like that idea of yours, to give you and me \$400,000,000 to subscribe and pay for \$330,000,000 Government bonds. The surplus of \$70,000,000 and \$20,000,000 annually in gold would be pleasant. I only wish we had them in place of the National banks. I think I would be patriotic enough to commute the \$20,000,000 gold a year into \$20,000,000 in greenbacks, providing, of course, I could get you to consent to the same. Although I don't believe you would do anything of the sort, for your Woman's Rights platform is not framed, as far as I can see, with a view to giving up anything it has once got. The lash of the Egyptian task-master was light to that the Women will crack over the shoulders of our poor men, if they ever hold the reigns of power.

S. B. A.—Well, Senator, I would like to wield that lash for forty-eight hours in Washington. You know that many of you richly deserve the lash, or something worse; but this is wandering from Finance. I see plainly you believe as I do, although you are not willing to acknowledge it, and I will not press you to do so, that the National bank notes and the \$20,000,000 gold interest paid annually to the National banks for their use is a direct robbery of the people. The next plank in THE REVOLUTION's financial platform, is to keep gold and silver, like our cotton and tobacco, always articles of merchandise to be sold at the highest possible price to foreigners.

Senator—What! Miss Anthony, do I understand you that you are opposed to a "convertible" paper currency?

S. B. A.—A "convertible" paper currency, Senator, as you know well, is a myth. The United States never had a "convertible" paper currency. The banks never could, nor ever did redeem their notes when wanted. They never did redeem them in specie when the people wanted. They failed to do so in 1857, 1837, and every other great crisis. The banks only redeemed their notes in specie when it suited their interests and convenience. In plain terms the "convertibility" you talk about was always a sham to impose upon and rob the people. If the bank note was "convertible" into specie on demand, what right in equity or law had the banks to refuse to pay out every dollar of specie they held in their vaults in 1857? Was not their failure to do so then, an act of bankruptcy? Did not the courts of this state sanction this act of bankruptcy committed by the New York city banks in 1857? No, Senator, you must first prove to me that "convertible" bank notes ever existed in this country before you ask me whether I am in favor of them. A bank, like an individual that issues promises to pay on demand, and stops paying them in every crisis, when the holders most want them, cannot, with any show of justice as regard for truth, claim the attribute of "convertibility." To call our paper money before the rebellion bank notes "convertible" into specie on demand is irreconcilable with fact. That being the case, I prefer greenbacks, which do not profess to be "convertible" into specie

on demand, and if I want gold and silver to pay debts abroad, or for any other purpose, I can see no greater hardship in my being compelled to buy them than silks, camels hair shawls or anything else I may want, and could do much better to want forever. If I cannot afford to pay their price in the market, then I don't buy them and the foreigner gets less of my business for his foreign goods, and America and Americans are, as far as I can see, are much better off. I find I can get all I want for greenbacks in the United States, Senator, and I do not pity the man or woman that is forced to content themselves with what we have in this country without going abroad.

Senator (laughing)—What a Protectionist—Miss Anthony? Take care or you will have Mrs. Stanton preaching free trade to you. Your point is well made against the banks. I am no friend to the old state banking system, which, as you say, always failed to redeem their notes in every crisis; but when we do resume specie payments this time, the National banks will be compelled to keep, by law, so large a reserve of specie, that there will be no fear of their failing to redeem their notes on demand.

S. B. A.—Perhaps so—certainly so, if I have my way, and my way is this: The best way, Senator, to guarantee that the National banks shall always redeem their notes on demand is to have no National bank notes at all. Let Government print \$300,000,000 of greenbacks to buy the Government bonds held at Washington for account of the National banks against their circulating bank notes—withdraw and cancel all National bank notes and prohibit their further use. You see my guarantee for the "convertibility" of the National bank note would be simple and effective, and, believe me, Senator, very popular with the "common people" like me who do not understand Finance. The National banks would be quite sure to redeem, on demand, all their bank note promises to pay when there were none in existence. The people would then be safe. Otherwise I have no more faith in them than in the old State banks. No, Senator, the true remedy is, no paper money but greenbacks and fractional currency issued direct by government.

THE MONEY MARKET

was more active at the close on Saturday, but the supply was abundant at rates ranging from 6 to 7 per cent. The weekly bank statement is favorable. The loans are increased \$216,490, and \$725,450 in legal tenders, while the deposits are decreased \$115,701; the specie, 1,479,274; and the circulation, \$74,790.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Jan. 23.	Jan. 30.	Differences.
Loans,	\$261,351,619	\$265,171,109	Inc. \$216,490
Specie,	28,864,197	27,784,923	Dec. 1,079,274
Circulation,	34,255,948	34,231,156	Dec. 34,790
Deposits,	197,101,163	196,985,462	Dec. 115,701
Legal-tenders,	54,022,119	54,747,569	Inc. 725,450

THE GOLD MARKET

was firm throughout the week, and was strong at the close of Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Jan. 25, 186%	186%	186%	186%	186%
Tuesday, 26, 186%	186%	186%	186%	186%
Wednesday, 27, 186%	186%	186%	186%	186%
Thursday, 28, 186%	186%	186%	186%	186%
Friday, 29, 186%	186%	186%	186%	186%
Saturday, 30, 186%	186%	186%	186%	186%

THE FOREIGN EXCHANGE MARKET

was quiet on Saturday, and closed at 109½ to 109½ for

banks 60 days sterling bills, and 110½ to 110½ for sight.

THE RAILWAY SHARE MARKET

was active and buoyant throughout the week and closed strong on Saturday with an upward tendency in prices.

The following are the closing quotations:

Cumberland, 38½ to 39; W. F. & Co. Ex. 30½ to 31 American Express, 44 to 45; Adams Express, 65 to 65½; United States Express, 55½ to 56; Merchants' Union Express, 17½ to 18; Quicksilver, 24 to 24½; Canion, 60½ to 61; Pacific Mail, 119½ to 119½; Mariposa, 7 to 9; Mariposa preferred, 23½ to 24; Western Union Telegraph, 38 to 38½; N. Y. Central, 162½ to 162½; Erie, 38 to 38½; Erie preferred, 61 to 64; Hudson River, 134½ to 135; Reading, 96½ to 96½; Tol. Wabash & W., 64½ to 64½; Tol. Wabash & W. preferred, 76 to 79; Mil. & St. P. exd., 67 to 67½; Mil. & St. P. pref. x.d., 81½ to 82; Fort Wayne, 120½ to 121; Ohio & Miss., 37½ to 38; Michigan Central, 119 to 119½; Mich. Southern, 93 to 93½; Illinois Central, 138½ to 139; Cleve. & Pitta., 92½ to 92½; Cleve. & Toledo, 104½ to 105; Rock Island, 130½ to 130½; N. Western, 83½ to 84; N. Western preferred, 90½ to 91.

UNITED STATES SECURITIES

were upon the whole firm, and steady at the close of the week.

Fisk & Haich, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 101½ to 101½; United States sixes, 1881, registered, 111½ to 111½; United States sixes, coupon, 112½ to 112½; United States five-twenties, registered, 109½ to 109½; United States five-twenties, coupon, 1862, 113½ to 113½; United States five-twenties, coupon, 1864, 109½ to 109½; United States five-twenties, coupon, 1865, 110½ to 110½; United States five-twenties, coupon, new, 1865, 108½ to 108½; United States five-twenties, coupon, 1867, 108½ to 108½; United States five-twenties, coupon, 1868, 108½ to 109½; United States ten-tenths, registered, 108½ to 108½; United States ten-tenths, coupon, 108½ to 108½.

THE CUSTOM DUTIES

for the week were \$2,333,000 in gold against \$2,614,684 \$2,524,504 and \$1,965,000 for the preceding weeks. The imports of merchandise for the week were \$52,30,347 in gold against \$6,070,336, \$6,243,338, and \$3,537,413 for the preceding weeks. The exports, exclusive of specie, for the week were \$3,008,903 in currency against \$2,688,006, \$3,370,680, and \$1,925,240 for the preceding weeks. The exports of specie were \$962,397 against \$1,100,144, \$1,057,700, and \$645,628 for the preceding weeks.

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